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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

From the German of Caspari,

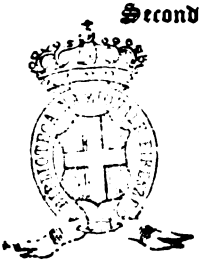
AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

W. WRIGHT, D.D., LL.D.,
PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE,
AND FELLOW OF QUEENS' COLLEGE.

Second Edition, Revised and greatly Enlarged.



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PREFACE.

In re-editing the second volume of my translation of Caspari's Arabic Grammar, I have followed the same method, and availed myself of the same aids, as in the first volume. The result has been an increase in bulk of upwards of 130 pages (422 instead of 289).

I have, therefore, to economise space, generally omitted all mention of the sources from which the examples are taken. To the learner this is not of much consequence; whilst the teacher will readily perceive that they are in part the stock examples of the native grammarians, in part selected from the Ḳor'ān, the older poets, and a few authors of later date.

For the same reason, but with more regret, I have suppressed a chapter upon the native metrical system; and have contented myself with referring the student to some standard works on the subject. To the books mentioned in the note on p. 377 may be added Coupry, Traité de Versification Arabe (Leipzig, 1875). The more advanced student may also consult with advantage two works of

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wider range, namely, Garcin de Tassy, Rhétorique et Prosodie des Langues de l'Orient Musulman (2de édit., Paris, 1873), and Rückert, Grammatik Poetik und Rhetorik der Perser, neu herausgegeben von W. Pertsch (Gotha, 1874).

The Table of Contents and the Indexes will, I trust, be found sufficient for the wants of the diligent student.

W. WRIGHT.

CAMBRIDGE,
20th January, 1875.

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PART THIRD.

SYNTAX.

I. *THE SEVERAL COMPONENT PARTS OF A SENTENCE.*

A. THE VERB.

1. *The States or Tenses.*

1. The *Perfect*, اَلْمَاضِي (Vol. I., §§. 77, 79), indicates :—

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past) ; as ثُمَّ جَاءَ زَيْد *then came Zèid;* جَلَسُوا عَلَى اَلْبَابِ *they sat down at the door.*

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect) ; as اُذْكُرُوا نِعْمَتِيَ اَلَّتِي اَنْعَمْتُ عَلَيْكُمْ *be mindful of my favour, which I have bestowed upon you.*

c) A past act, of which it can be said that it often took place or still takes place — a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has ; as رَوَتِ اَلرُّوَاةُ *relaters say* (*have handed it down by oral tradition from one to another*) ; اِتَّفَقَ اَلْمُفَسِّرُونَ *commentators are agreed* (*have agreed and still agree*).

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d) An act which is just completed at the moment, and by the very act, of speaking; as أنشدتك الله *I conjure thee by God;* بعتك هذا *I sell thee this.*

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle لا *not*, especially in oaths or asseverations; as فأعطنا الامان على خلتين إما أنك قبلت ما أتيناك به وإما سترت وأمسكت عن أذانا حتى نخرج من بلادك *give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept* (lit. *hast accepted*) *what we propose to thee* (lit. *that wherewith we are come to thee*), *or that thou wilt keep* (*it*) *secret and refrain* (lit. *hast kept it secret and refrained*) *from doing us any harm, till we get out of thy country;* والله لا أقمت بمكة *by God, I shall certainly not remain in Mekka;* أليت لا خامرتني الخمر ما علقت روحي بجسمي *I swear* (*that*) *wine shall not make me intoxicated, as long as my soul remains in my body.*

REM. When a clause commencing with لا is connected with a previous clause beginning with ما followed by the perfect, or لم followed by the jussive, in that case لا does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as إنني ما قتلت ابنك سهوا ولا عمدا جعلت هامته لسيفي غمدا *I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword;* بلوت من العجائب ما لم ير الراؤون ولا رواه الراوون *I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.*

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f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ ٱللّٰهُ تَعَالَى *may God (who is exalted above all) have mercy on him!* دَامَ مُلْكُهُ *may his reign be long!* جُعِلْتُ فِدَاكَ *may I be made thy ransom!* أَبَيْتَ ٱللَّعْنَ *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَكَ ٱللّٰهُ *God curse thee!* The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him;" &c. The perfect has this sense also after لَا; as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm, as long as you live!* لَا فُضَّ فُوكَ *may thy teeth* (lit. *mouth*) *not be broken!*—When a conditional clause precedes the optative, the particle فَ must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as إِنْ كُنْتَ ٱبْنَ هَمَّامٍ فَحُيِّيتَ بِٱلْكَرَامِ *if thou art 'Ibn Hammām* (lit. *the son of Hammām*), *mayest thou be saluted with honour!*

Rem. After the name of God, such perfects as تَبَارَكَ وَتَعَالَى, جَلَّ وَعَلَا, عَزَّ وَجَلَّ, and the like, are not optative but declarative or assertory; as قَالَ ٱللّٰهُ تَبَارَكَ وَتَعَالَى *God (who is blessed and exalted above all) hath said*——.

2. The perfect is often preceded by the particle قَدْ (vol. I., §. 362, *r*). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* and *d*, it now implies that the act is really finished and completed just at the moment of speaking. Its completeness may consist either *a*) in

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the removal of all doubt regarding it, in its perfect certainty as opposed to uncertainty; or *b*) in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, or just a little before the time of speaking. For example قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكَ فِي أَيَّامِ الْمَنْصُورِ وَنَذْكُرُهَا هٰهُنَا وِزَارَةَ الْبَاقِينَ *we have already spoken of the vizirate of their grandfather Ḫālid 'ibn Barmèk in the reign of ĕl-Manṣūr, and we will here speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); قَدْ قَامَتِ الصَّلٰوةُ *the (time of) prayer is come;* إِنَّ ابْنَتَكَ قَدْ مَاتَتْ *thy daughter is, as was expected, dead,* or *thy daughter is just dead;* أَمَّا الْوِلَايَةُ فَقَدْ وَلَّيْتُ ابْنَكَ مِصْرَ *as regards the post of governor, I appoint thy son governor of Egypt* (§. 1, *d*); قَالَ لَهُ وَعَدْتَ هٰذَا فَقَالَ قَدْ وَفَّيْتُ الْمَوْعُودَ *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

REM. *a.* قَدْ immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration; as قَدْ وَاللّٰهِ أَحْسَنْتَ *by God, thou hast done well;* قَدْ لَعَمْرِي بِتُّ سَاهِرًا *by my life, I have passed the whole night awake.*

REM. *b.* قَدْ is called by the grammarians حَرْفُ التَّوَقُّعِ *the particle of expectation,* and is said to be used لِلتَّحْقِيقِ *to indicate perfect certainty,* or لِتَقْرِيبِ الْمَاضِي مِنَ الْحَالِ *to approximate the past to the present.*

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3. The *Pluperfect* is expressed: —

a) By the *simple perfect*, in relative or conjunctive clauses,* that depend upon clauses in which the verbs are in the perfect; as عَرَضَ عليهم مَا أَمَرَ بِهِ المأمون *he laid before them what el-Ma'mūn had ordered;* جَلَسَ حَيْثُ جَلَسَ ابوه *he sat where his father had sat;* فَلَمَّا وَصَلَ الثور إِلَى الموضع فولّى هَارِبًا *and after the bull had come to the place, he turned his back in flight;* إِنهزم لَمَّا قُتِلَ أَهْلُ بَيْتِهِ *he fled after his kinsmen had been killed.*

b) By the *perfect* with the particle قَدْ, preceded by وَ or without it, provided the preceding clause is one which has its verb in the perfect; as أَخرجه وقد عمِي *he led him out blinded* (lit. *and he had been blinded*); بَكَرَ إِلَى الفضل فوجده قَدْ بَكَّرَ إِلَى دَارِ الرَّشِيدِ *he went early in the morning to el-Faḍl, and found that he had gone still earlier to the palace of 'ar-Rašīd* (lit. *and found him, he had already gone early*). The clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَالٌ).

c) By the verb كَانَ *to be*, prefixed to the *perfect;* as مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ *ar-Rašīd died at Ṭūs, after he had set out* (lit. *and he had set*

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

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out) for Ḥorāsān to combat Rāfi' 'ibn êl-Lèiṯ. These clauses also express the state (اَلْحَالُ).

d) By كَانَ and the *perfect,* with the particle قَدْ interposed; as كُنْتُ قَدْ رَبَيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى الْفَضْلِ *I had brought up and educated a female slave; I then presented her to êl-Faḍl.* Sometimes the particle قَدْ is placed before both verbs, instead of between them; as يُرْوَى أَنَّ رَسُولَ اللّٰهِ صَلَّعم قَالَ لِعَائِشَةَ رَحِمَهَا وَقَدْ كَانَتْ نَذَرَتْ أَنْ تُعْتِقَ قَوْمًا مِنْ وَلَدِ إِسْمٰعِيلَ الخ *there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'Ā'iśa (God have mercy on her!), after she had vowed* (lit. *and she already had vowed*) *to set free some persons of the children of Ishmael,* &c.

REM. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قَدْ, the others having merely كَانَ; as مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ وَكَانَ رَافِعٌ هٰذَا قَدْ خَرَجَ وَخَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ *'ar-Rašīd died at Ṭūs, after he had set out for Ḥorāsān to combat Rāfi' 'ibn êl-Lèiṯ, who had rebelled* (lit. *and this Rāfi' had already rebelled*), *and cast off his allegiance, and taken forcible possession of Samarḳand.*

4. *a)* If two *correlative* clauses follow the hypothetical particles لَوْ *if,* لَوْ أَنَّ *if that,* لَوْلَا and لَوْلَمْ *if not* (vol. I., §. 367, *m*),* the verbs in both clauses have usually the

* The protasis of a sentence, when introduced by لَوْلَا, although

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signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would surely have gone to ruin;* لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً *if thy Lord had chosen, He would surely have made* (*all*) *mankind one people;* وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *and let those fear* (*God*), *who, if they should leave* (or *were to leave*) *behind them weak offspring, would have fears for them* (or *would be afraid on their account*); وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقُوا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ *and if the people of those towns had believed and feared* (*Us*), *We would have surely bestowed upon them blessings from heaven and earth;* لَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا *had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan,* (*all*) *save a few;* لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ *had it not been for 'Alī, 'Omar would surely have perished;* لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ *had it not been for you, we would surely have been believers;* لَوْلَاكَ هٰذَا الْعَامَ لَمْ أَحُجَّ *had it not been for thee, I would not have gone on pilgrimage this year* (أَحُجِّ in rhyme for أَحُجَّ).

—*b*) Occasionally كَانَ is placed between لَوْ and the perfect in

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it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb كَانَ.

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the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذٰلِكَ لَوْ كَانُوا لَضَرَبْتُكَ *if I had known this, I would have beaten thee;* عَرَفُوهَا لَمَا كَانُوا صَلَبُوا رَبَّ ٱلْمَجْدِ *if they had known it, they would not have crucified the Lord of glory.*—c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ *if we pleased, we could smite them for their sins;* لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا *if we pleased, we could make it salt water.*

REM. The apodosis of لَوْ (جَوَابُ لَوْ *the answer, complement,* or *correlative of lau*) is frequently omitted, when the context readily suggests it; as وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَى *and if the mountains could be made to move by a Kor'ān, or the earth be cleft in pieces by it, or the dead be addressed by it,* . . . . (scil. *it would be by this Kor'ān*); لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ *if I were a match for you in strength, or could have recourse to a powerful clan* or *party,* or *to a mighty chieftain,* . . . . (scil. *I would resist you*); إِنَّمَا تَوَقَّفْتُ حَتَّى تَرَى مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِنِنَا مَعَهُ *I have delayed only until thou couldst see the extent of our forces and of our endurance; and if we had been with him with our hearts* (*heart and soul*), ... (scil. *we should have defeated you long ago*); وَلَوْ لَمْ يَكُنْ لَهَا مِنَ ٱلشَّرَفِ إِلَّا مَوْضِعُ ٱلشَّرَفِ ٱلْمُقَابِلِ لَهَا ٱلْمُطِلِّ عَلَيْهَا ٱلْمَشْهُورِ بِٱلزَّيْتُونِ ٱلْكَثِيرِ ٱلْمُمْتَدِّ فَرَاسِخَ فِي فَرَاسِخَ *and if it* (Seville) *possessed no*

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other glory but the place, called Axarafe, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, ... (scil. *this would be enough for it,* لَكَفَى or لَكَفَاهَا).

5. After إِذَا *when, as often as* (vol. I., §. 367, *b*), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as أُجِيئُكَ إِذَا أَحمَرَّ البُسرُ *I will come to thee when the unripe dates become red;* إِستَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ إِذَا دَعَاكُم لِمَا يُحيِيكُم *respond to God and to the Apostle, when he calls you to that which can give you life.*—Consequently, if the particle إِذَا or إِذَا مَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: فَإِذَا جَاءَ وَعدُ الآخِرَةِ جِئنَا بِكُم لَفِيفًا *and when the promised term of the future life comes* (or *is come,* or *shall have come*), *we will bring you all together* (*to judgment*); أثُمَّ إِذَا مَا وَقَعَ آمَنتُم بِهِ *when it* (the punishment) *falls* (*upon you*), *will ye believe it then?* إِذَا رَاضَ يَحيَى الأَمرَ ذَلَّت صَعَابُهُ *when Yaḥyā takes the matter in hand, its difficulties are easily overcome.* In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis or apodosis; as وَإِذَا تُتلَى عَلَيهِم آيَاتُنَا قَالُوا قَد سَمِعنَا

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and when our verses are read to them, they say, We have heard; أُنَاسٌ إِذَا تُدْعَى نَزَالِ إِلَى الْوَغَى رَأَيْتَهُمْ رَجَّلَى كَأَنَّهُمْ رُكَّبُ *men whom, when the shout of 'Alight for the fray' is raised, you see on foot (looking as tall) as if (they were) riding* (رُكَّبُ in rhyme for رُكَّبٌ); وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ *and when thou seest them, their bodies make thee marvel.* Occasionally too the imperfect occurs in both clauses; as وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ *and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve;* فَإِذَا تَزُولُ تَزُولُ عَنْ مُتَخَمِّطٍ تُخْشَى بَوَادِرُهُ عَلَى الْأَقْرَانِ *and when it* (ill fortune) *departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals;* وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ *and when it* (the soul) *is reduced,* or *restricted, to a little, it is content.* — If a clause dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ, or stands in the middle of a narrative of past events, the verb governed in the perfect by إِذَا is likewise a historical perfect; e. g. كَانَ إِذَا تَكَلَّمَ أَبْلَغَ *when he spoke, he spoke eloquently.*

REM. *a.* The use of إِذَا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see vol. I., §. 367, *b*). Like حِينَ, وَقْتَ, يَوْمَ, etc. (see §. 78), إِذَا is an accusative in the construct state, and governs a following verbal clause virtually in the genitive. Under these circumstances, the actions both of the defining clause, introduced by إِذَا, and of the clause defined by it, are

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such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may — without reference to their temporal relation to one another or to other actions — be regarded either *a*) as beginning or in progress, or *β*) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong, — whether the perfects are to be translated by our past, present or future, — depends entirely upon the considerations stated in vol. I., §. 77, rem. *a*.

Rem. *b*. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see §. 6); but it is very rare to find إِذَا construed with the jussive like إِنْ (§§. 13 and 17, *c*), as وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ *and when poverty befals thee, bear it patiently* (تَجَمَّلِ in rhyme for تَجَمَّلْ).

Rem. *c*. It has been said that when إِذَا or إِذَا مَا is immediately preceded by حَتَّى *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called conversive influence of إِذَا or إِذَا مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet

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in progress, as a historical present (see §. 15, *c*, *β*). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by إِذَا, after حَتَّى. For example: هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّى إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ *He it is who letteth you travel by land and by sea, until, when ye are on board of ships, and they sail away with them* (abrupt change of person, instead of *with you*) *with a fair wind, and they rejoice in it, there overtakes them* (the ships) *a tempestuous gale, and the waves come on them from every side, and they think that they are encompassed, (and) call upon God, professing sincere religion*; وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ حَتَّى إِذَا أَتَوْا عَلَى وَادِى ٱلنَّمْلِ قَالَتْ نَمْلَةٌ *and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrive at the Valley of Ants, an ant says—.* In this second example the meaning would be substantially the same, if we rendered it by *until, when they arrived at the Valley of Ants, an ant said*, but the translation would be less close. In the next two examples, on the contrary, the repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا يُوحَى إِلَيْهِمْ مِنْ أَهْلِ ٱلْقُرَى . . . . حَتَّى إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَآءَهُمْ نَصْرُنَا *and We have not sent before thee (any) but men, to whom a revelation was made, of the people of the cities, ... until, when the apostles were despairing, and were thinking that they were deluded, Our aid came unto them*; فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ *and when they had forgotten their warnings, We set open to them the gates of all things, until, when*

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they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.

6. *a*) After the conditional particle إِنْ *if* (vol. I., §. 367, *e*), and after many words which imply the conditional meaning of إِنْ (معنى إِنْ or معنى الشرط), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance, are: أَيّ and مَنْ *who, whoever,* أَيّمَنْ *whosoever,* مَا *what,* أَيّمَا *whatsoever,* مَهْمَا *whatever,* كُلَّمَا *as often as,* حَيْثُ *where,* حَيْثُمَا *wherever,* مَتَى *when,* مَتَامَا *whenever,* أَيْنَ *where,* أَيْنَمَا *wherever,* كَيْفَ *how,* كَيْفَمَا *however,* أَنَّى *in whatever way, however,* أَيَّانَ and أَيَّانَ مَا, *when, whenever,* إِنَّمَا *whenever.* Examples: إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ *I fear, if I rebel* (lit. *have rebelled*) *against my Lord, the punishment of a great* (i. e. *terrible*) *day;* وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ *and slay them wherever you find them* (lit. *have found them*); وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ *and he is with you wherever you are.* The same remark applies to the perfects before and after أَوْ *or,* in such phrases as: سَوَاءٌ غَابُوا أَوْ حَضَرُوا *it is all the same whether they are absent or present;* سَوَاءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ *it is all one to me whether thou standest or sittest;* أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest, whether he be rich or poor.* —

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b) If the words إِنْ, أَيٌّ, مَنْ, &c., be followed by two clauses, the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example: إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ *if you do this, you will perish*, lit. *if you shall have done this, you have perished* or *will perish* (§. 1, *e*); مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ *he who* (=*if one*) *keeps* (has kept) *his own secret, attains his object;* اَلْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا *wisdom is the strayed camel of the believer; wherever he finds it* (=*if he shall have found it anywhere*), *he lays hold of it* (*will lay hold it*). — *c*) If the perfect after إِنْ, أَيٌّ, مَنْ, &c., is to retain its original meaning, then كَانَ, or one of the أَخَوَاتُ كَانَ *the sisters of the verb kāna* (such as صَارَ *to become*, ظَلَّ *to be by day*, بَاتَ *to be by night*, أَصْبَحَ *to be in the morning*, أَمْسَى *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle فَ. For example: إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is* (*has been*) *torn in front, she has spoken the truth;* إِنْ كُنْتُمْ آمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا *if ye have believed in God, place your trust in Him;* فَمَهِّدِ الْعُذْرَ أَوْ فَسَامِحْ إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَنَيْتَ *accept my excuse readily or*

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(*at least*) *be indulgent, if I have committed a crime or a fault.*—*d*) But if the perfect after these words is to have the historical sense (English past tense, §. 1, *a*), the verb كَانَ, or one of its "sisters," must be prefixed to the correlative clauses; e. g. كَانُوا إِنْ بَالَغُوا بَلَغُوا *if they exerted themselves to attain an object, they attained it;* though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَدْرَكْتُ الْعِلْمَ بِالْحَمْدِ فَكُلَّمَا فَهِمْتُ قُلْتُ الْحَمْدُ لِلّٰهِ *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.*

Rem. *a.* What has been said of the temporal إِذَا in §. 5, rem. *a*, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare הִנֵּה, إِمَّا). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a completed action, and not as one in progress. On the alternative use of the Jussive, see §§. 13 and 17, *c*.

Rem. *b.* The apodosis of إِنْ (جَوَابُ إِنْ), like that of لَوْ (§. 4, rem.), is frequently omitted, when the context readily suggests it; as إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَإِلَّا فَاسْتَوْفِ مِنْهُ الْيَمِينَ *if two just men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath;* إِنْ تُبْتَ وَرَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ الْعَبِيدَ بِسَلْخِكَ *if thou repentest and recantest what thou hast said, (good and well, or I will forgive thee); but if not, I will order the slaves to flay thee alive.*

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REM. *c.* Where أَيٌّ, مَنْ and مَا are interrogatives or simple relatives, مَتَى, أَنَّى, أَيْنَ, أَيَّانَ and كَيْفَ interrogatives, and حَيْثُ a simple relative adverb, without any admixture of the conditional signification of إِنْ, perfects dependent upon them retain their original sense.

7. After the particle مَا, *as long as, whilst, as often as* (vol. I., §. 367, *n*), the perfect takes the meaning of the imperfect (present or future); as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm* (§. 1, *f*), *as long as you live!* اَلنَّاسُ مَا دَامُوا فِي ٱلْحَيٰوةِ ٱلدُّنْيَوِيَّةِ غَافِلُونَ *men are careless, as long as they live in this world* (lit. *remain in the life of this world*); لَا أُنْسَاكَ مَا ذَرَّ شَارِقٌ *I will not forget thee, as long as a sun rises;* اَللّٰهُمَّ مَا دَعَوْتُهُ أَجَابَ *care answers, as often as* (or *whenever*) *you call it.* If this imperfect is to be historical, the rule laid down in §. 6, *d*, must be observed. The negative *as long as not* is always expressed by مَا لَمْ with the jussive (see §. 11).

REM. The Arab grammarians regard this مَا as مَصْدَرِيَّةٌ ظَرْفِيَّةٌ or زَمَانِيَّةٌ, i. e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that مَا دُمْتَ حَيًّا, *as long as thou remainest alive*, is equivalent to دَوَامَكَ حَيًّا or مُدَّةَ دَوَامِكَ حَيًّا. This cannot, however, be the case, for whence then would come the conversive force of this مَا? It is in fact only a variety, in its application to time, of the مَا ٱلشَّرْطِيَّةُ or *conditional mā* (§. 6, *a*).

8. The *Imperfect Indicative* (اَلْمُضَارِعُ الْمَرْفُوعُ) does not in

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itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past,* or *future time.* Hence it signifies:—

a) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as الإنسان يدبر والله يقدر *man forms plans and God directs them* (*man proposes, God disposes*); الحر يستعبد بالبر *the free man is enslaved by benefits* (*conferred upon him*).

b) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as الله يعلم بما تعملون *God knows what ye are doing.* Hence its use as a historical present in lively descriptions of past events; e. g. قال طلحة فاخرج اعدو فالبس درعي واخذ سيفي واطرح درقتي في صدري *said Ṭalha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.*

c) An act which is to take place hereafter (the *simple future*); as واتقوا يوما لا تجزي نفس عن نفس شيئا *and fear a day* (*in which*) *a soul shall not make satisfaction for a soul at all,* or *shall not give anything as a satisfaction for a soul;* فالله يحكم بينهم يوم القيمة *but God will judge between them on the day of the resurrection.* — To render the futurity of the act still more distinct, the adverb سوف (vol. I., §. 364, *d*), or

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its abbreviated form سَ (vol. I., §. 361, *b*), *in the end*, is prefixed to the verb; as وَمَن يَفعَل ذٰلِكَ عُدوانًا وَظُلمًا فَسَوفَ نُصلِيهِ نَارًا *and whoever does this maliciously and wrongfully, we will burn him with hell-fire;* سَنُبَيِّنُهُ فِي مَوضِعِهِ *we will explain it in its (proper) place;* سَتُكفَى مِن عَدُوِّكَ كُلَّ كَيدٍ *thou shalt be protected (through God's grace) from every machination of thy enemy.*

REM. سَوفَ may have the asseverative لَ prefixed to it, as وَلَسَوفَ يُعطِيكَ رَبُّكَ فَتَرضَى *and verily thy Lord will give thee (abundance) and thou wilt be content;* and it may be separated from its verb by a verb which is void of government, as in the verse وَمَا أَدرِي وَسَوفَ إِخَالُ أَدرِي أَقَومٌ آلُ حِصنٍ أَم نِسَاءُ *and I do not know, but I shall (I think) know, whether the family of Ḥiṣn are a band of men or women.*—Rare forms are سَفَ, سَوْ, and سَيْ.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement,* a secondary, subordinate clause, expressing the state (اَلحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as جَاءَ إِلَيهِ يَعُودُهُ *he came to him to visit him;* أَتَى إِلَى عَينِ مَاءٍ ثُمَّ اِستَوَى عَلَى يَشرَبُ *he came to a spring of water to drink;*

* That is to say, any word or words governed by, or otherwise connected with, it.

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ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ *then He seated Himself on the throne to administer the rule (of the Universe)*; أَرْسَلَ يُعْلِمُهُ بِذٰلِكَ *he sent to inform him of this.*

e) An act which continues during the past time. In this case too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (اَلْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses; as جَاءَ زَيْدٌ يَضْحَكُ *Zèid came laughing*; اِنْكَفَأَ يَحْمَدُ مَغْدَاهُ *he returned, congratulating himself on* (lit. *praising*) *his morning-walk*; ظَعَنَ يَقُودُ الْقَلْبَ بِأَزِمَّتِهِ *he set out, leading* (*as it were*) *my heart by its bridle*; فَلَبِثْنَا نَرْقُبُهُ رِقْبَةَ أَهِلَّةِ الْأَعْيَادِ *and we remained watching for him as one watches for the new-moons of the festivals*; فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ *and one of them came to him, walking bashfully*; وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ *and they came to their father in the evening, weeping.* As the above examples show, the imperfect is in this case generally rendered in English by the participle.

Rem. *a.* After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ *he went out, not knowing, or without knowing, where he was*; لَا يُكْرِمُ السَّخِيُّ الْبَخِيلَ *the liberal* (*man*) *does not respect the stingy.*— After the negative particle مَا it takes the meaning of the present;

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مَا يُزَكَّى ٱلْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ as *a man is not declared righteous by the evidence of his own household;* مَا يَوَدُّ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ *the unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto you from your Lord;* إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ ٱللَّهُ مِنَ ٱلْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَامَةِ *they who hide the book which God hath sent down, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.*

REM. *b.* According to the Arab grammarians, the imperfect indicative is used لِلْحَالِ, *to indicate present time* (ٱلزَّمَانُ ٱلْحَاضِرُ), and لِلِٱسْتِقْبَالِ, *to indicate future time* (ٱلْمُسْتَقْبَلُ, less correctly ٱلْمُسْتَقْبِلُ).

9. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as كَانَ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَاءَ *he was fond of poetry and poets;* كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مِرَارٍ *he used to ride out every day several times;* وَكَانَ يَكُونُ بِهَا قَائِدٌ فِي أَلْفِ رَجُلٍ *and there used to be (stationed) in it* (the city) *a general with a thousand men.* If this signification is to be attached to several imperfects, it is sufficient to prefix كَانَ to the first alone.—If one or more perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, كَانَ need not be prefixed to it; as وَٱتَّبَعُوا مَا تَتْلُو

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اَلشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ *and they followed what the evil spirits read* (or *recited*, or *followed*) *in the reign of Solomon;* قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللهِ مِنْ قَبْلُ *Say, Why then did ye kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ stand for كُنْتُمْ تَقْتُلُونَ and كَانَتْ تَتْلُو.

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example, وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَى مَنْزِلِي وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيَ وَرَائِي شَيْءٌ يَشْغَلُ فِكْرِي بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدِ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدَنِي عَنِ الْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ *and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.*

11. The *Subjunctive* of the imperfect (اَلْمُضَارِعُ الْمَنْصُوبُ) has always a future sense after the adverb لَنْ *not* (vol. I., §. 362, *x*), and the conjunctions أَنْ *that*, أَنْ لَا or أَلَّا *that not*, كَيْ and لِكَيْ *that*, كَيْلَا and لِكَيْلَا *that not*, حَتَّى *till, until*, and لِ *that*; as لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise except those who are Jews or Christians;*

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أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ *do ye think that ye shall enter Paradise?* See §. 15.

12. The *Jussive* of the imperfect (الْمُضَارِعُ الْمَجْزُومُ), when dependent upon the adverbs لَمْ *not*, and لَمَّا *not yet* (vol. I., §. 362, *v*, *w*), has invariably the meaning of the perfect. For example: أَلَمْ تَعْلَمْ أَنَّ اللهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ *hast thou not learned* (or *dost thou not know*) *that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall have come* (lit. *and there has not yet come*) *upon you the like of what came upon those who passed away before you?* هٰذَا وَلَمَّا تَمْضِ لِلْبَيْنِ سَاعَةٌ فَكَيْفَ إِذَا مَرَّتْ عَلَيْهِ شُهُورٌ *is this* (*the case*), *before our parting is an hour old* (lit. *and an hour has not yet gone by since parting*)? *How then, when months shall have passed over it?* أَزِفَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا لَمَّا تَزُلْ بِرِحَالِنَا *our departure is close at hand, save that our camels have not yet moved off with our saddles* (i. e., we have all but started); إِنْ لَمْ تَفْعَلْ ذٰلِكَ هَلَكْتَ *if you do not do this, you will perish* (§. 6, *b*); لَمْ يَكُنْ يُحِبُّ الشِّعْرَ وَالشُّعَرَاءَ *he was not fond of poetry and poets* (§. 9).

REM. The grammarians put the distinction between لَمْ and لَمَّا in this way, that لَمْ يَفْعَلْ is the negation of فَعَلَ, but لَمَّا يَفْعَلْ the negation of قَدْ فَعَلَ.

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13. After إِنْ and the various words that have the sense of إِنْ the jussive has the same meaning as the perfect (§. 6); as إِنْ تُخْفُوا مَا فِي صُدُورِكُم أَو تبدوه يعلمه اللّٰه *whether ye hide what is in your breasts, or disclose it, God knoweth it;* مَا تَفْعَلُوا مِنْ خَيْرٍ يعلمه اللّٰه *whatever good ye do, God knoweth it;* إِنْ تَعْمَلْ فِي إِسْلَامِكَ عَمَلًا صَالِحًا تُثَبْ عَلَيْهِ *if, now that thou hast become a Muslim, thou doest a good work, thou wilt be rewarded for it;* إِنْ تُنْصِفُونَا يَا آلَ مَرْوَانَ نَقْتَرِبْ إِلَيْكُمْ *if ye do us justice, O family of Mèrwān, we will draw near to you;* أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ *wherever ye are, death will overtake you;* مَتَى أَضَعِ الْعِمَامَةَ تَعْرِفُونِي *when I lay aside the turban, ye recognize me.* See §. 17, *c.*— When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by إِنْ; e. g. قَالُوا كُونُوا هُودًا أَو نَصَارَى تَهْتَدُوا *they said, Become Jews or Christians, (and) ye will be guided aright.* Here كُونُوا is equivalent to إِنْ تَكُونُوا, *if ye become Jews or Christians, ye will be guided aright.* See §. 17, *c.*

14. The *Energetic* forms of the imperfect have always a future sense; as لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ *if thou deliverest us from this (danger), verily we will be of (the number of) the grateful;* وَاللّٰهِ لَأَضْرِبَنَّ عُنُقَكَ *by God! I will cut thy head off* (lit. *strike thy neck*). See §. 19.

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2. *The Moods.*

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see §. 11); and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

a) *α*. By أَنْ *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; أَنْ لَا or أَلَّا *that not*; and لَنْ (for لَا أَنْ, i. e. لَا يَكُونُ أَنْ *it will not be* or *happen that*) *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ *I wished and desired to make plain to them the path of learning;* لَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ *let no one who can write, refuse to write;* يَنْبَغِي أَنْ يَنْوِيَ الْمُتَعَلِّمُ بِطَلَبِ الْعِلْمِ رِضَا اللّٰهِ *it behoves the learner to strive by his seeking after knowledge to please God;* يَجُوزُ أَنْ يَكُونَ النَّصْبُ *it may be the accusative;* قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He* (God) *said, Get thee down then from it* (Paradise), *for it is not for thee to behave with pride in it;* إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي *I am afraid he will not leave me,* or, in accordance with a particular idiom of the language, *I am afraid he will leave me;* مَا مَنَعَكَ أَلَّا تَسْجُدَ *what hath hindered thee from worshipping* (*him*)? لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً *the fire* (*of hell*) *shall certainly not touch us save for* (*shall*

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certainly touch us only for) *a certain number of days;* لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise save those who are Jews or Christians;* فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي *I will therefore not quit the land* (of Egypt) *until my father gives me leave.*

β) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like, — and the verb which is governed by أَنْ has the meaning of the perfect or present, — the indicative of the perfect or imperfect is used after أَنْ; as أَعْجَبَنِي أَنْ قُمْتَ *it pleased me that thou stoodest up;* أَعْلَمُ أَنْ قَالَ *I know that he said;* أَعْلَمُ أَنْ يَنَامُ *I know that he is asleep.* As أَنْ *quod*, ὅτι, with a pronoun (أَنَّهُ, etc.), is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنَّ and governs the indicative, by the name of أَنِ الْمُخَفَّفَةُ مِنَ الثَّقِيلَةِ *the ân that is lightened from the heavy form*, or, more shortly, أَنِ الْمُخَفَّفَةُ *the lightened ân;* but when it is equivalent to the Latin *ut*, they call it أَنِ النَّاصِبَةُ *the ân that governs the subjunctive* (الْمُضَارِعَ الْمَنْصُوبَ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as الْمُخَفَّفَةُ, or the subjunctive, as النَّاصِبَةُ; e. g. ظَنَنْتُ أَنْ يَقُومُ *I think he will get up.*

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REM. *a.* أَنْ is in these cases مَصْدَرِيَّةٌ, that is to say, أَنْ with the following verb is equivalent in meaning to the *maṣdar* or infinitive of that verb; e. g. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ *and that ye fast is better for you* (صِيَامُكُمْ = أَنْ تَصُومُوا); أُرِيدُ أَنْ أَزُورَكَ *I wish to visit thee* (أَنْ أَزُورَكَ = زِيَارَتَكَ); أَعْجَبَنِي قِيَامُكَ = أَعْجَبَنِي أَنْ قُمْتَ.

REM. *b.* The omission of أَنْ before the subjunctive is very rare; as مُرْهُ يَحْفِرْهَا *order him to bury it*; خُذِ اللِّصَّ قَبْلَ يَأْخُذَكَ *seize the thief before he can seize thee*; and in the verses أَلَا أَيُّهَا ذَا الزَّاجِرِي أَحْضُرَ الْوَغَى وَأَنْ أَشْهَدَ اللَّذَّاتِ هَلْ أَنْتَ مُخْلِدِي *O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?* وَلُبْسُ عَبَاءَةٍ وَتَقَرَّ عَيْنِي أَحَبُّ إِلَيَّ مِنْ لُبْسِ الشُّفُوفِ *and the wearing of a coarse cloak, and that my eye be cool* (not heated with tears), *is more pleasant to me than the wearing of fine garments.* — The grammarians tell us that some of the Arabs construed أَنْ always with the imperfect indicative, as أُرِيدُ أَنْ تَقُومَ *I wish thee to stand up*; whilst others let it govern the jussive, as in the half-verse تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْتَطِبِ *come, until the game comes* (or *is brought*) *to us, let us gather firewood.*

b) By لِ *that, in order that* (originally a preposition, vol .I., §. 366, *c*); كَيْ, لِكَيْ, and لِأَنْ, *that, in order that*; لِكَيْلَا, كَيْلَا, and لِئَلَّا, *that not, in order that not*; particles which indicate the intention of the agent and the object of the act. For example: تُبْ لِيَغْفِرَ لَكَ اللّٰهُ *repent, that God may forgive thee*; يَنْبَغِي أَنْ يَسْئَلَ الْمُسْلِمُ اللّٰهَ تَعَالَى الْعَافِيَةَ لِيَصُونَهُ عَنِ الْبَلَايَا *it behoves the Muslim to ask God* (*who is exalted above all*) *for*

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health, that He may preserve him from misfortunes; إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى ٱلتَّابِيدِ *when you learn anything, write it down, so that you may constantly refer to it;* كَيْمَا أُعِدَّهُمْ *that I may prepare them;* تَعَلَّمُوا لِكَيْ تُعَلِّمُوا *learn that ye may teach;* وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ *and I am ordered (this) in order that I may be the first of the Muslims* (of those who surrender themselves to Him); لِكَيْمَا تَعْلَمِينِي صَادِقًا *that thou mayest know me to be speaking the truth;* لَمْ نَشْتَغِلْ بِذِكْرِ ذٰلِكَ كَيْلَا يَطُولَ ٱلْكِتَابُ *we have not occupied ourselves with giving an account of this, in order that the book might not become too long;* كَيْلَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَاءِ مِنْكُمْ *that it* (the spoil) *may not be a thing taken by turns among the rich of you;* لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ *that ye may not grieve over what escapes you;* إِنَّمَا قَالَ ذٰلِكَ لِئَلَّا يُسْتَخَفَّ بِٱلْعِلْمِ *he said this only in order that learning might not be disparaged.*

Rem. *a.* After لِ the grammarians assume the ellipse of أَنْ, which always appears before the negative, لِئَلَّا. The insertion of أَنْ is allowable, as جِئْتُكَ لِأَقْرَأَ, or لِأَنْ أَقْرَأَ, *I am come to thee to read* (whence some translate وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ by *and I am ordered to be the first of the Muslims*); except when it is the لَامُ ٱلْجُحُودِ or *lām of denial*, i. e. when it is the predicate of مَا كَانَ or لَمْ يَكُنْ, as مَا كَانَ ٱللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ *God was not one to chastise*

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them whilst thou wast among them; لَمْ يَكُنْ زَيْدٌ لِيَشْرَبَ ٱلْخَمْرَ *Zèid was not a man to drink wine.*

REM. *b.* The addition of مَا ٱلْمَصْدَرِيَّةُ appears sometimes to interrupt the government of كَيْ, as in the verse إِذَا أَنْتَ لَمْ تَنْفَعْ فَضُرَّ فَإِنَّمَا يُرَجَّى ٱلْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ *when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm or benefit.* Sometimes أَنْ is added to strengthen the regimen; as كَيْمَا أَنْ تَغُرَّ وَتَخْدَعَا *that thou mayest deceive and beguile;* لِكَيْمَا أَنْ تَطِيرَ لِقَرْيَتِي *that thou mayest fly to my village.*

c) *α.* By حَتَّى (also originally a preposition, vol. I., §. 358, *b*), *until, until that, that, in order that,* when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى *we will not cease to stand by it* (worshipping it), *till Moses return to us;* لَا بُدَّ مِنَ ٱلتَّأَمُّلِ قَبْلَ ٱلْكَلَامِ حَتَّى يَكُونَ صَوَابًا *we must meditate before we speak, in order that our words may be appropriate;* يَنْبَغِي أَنْ لَا يُضْعِفَ ٱلنَّفْسَ حَتَّى يَنْقَطِعَ عَنِ ٱلْعَمَلِ *he must not weaken the spirit so that it is hindered from acting;* قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ وَلْيُعْطِنِي يَدَهُ حَتَّى أُقِيمَهُ أَوْ يُقْعِدَنِي *tell him, if he chooses, to sit down and give me his hand, that I may force him to rise or he force me to sit down.* — *β.* But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or

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expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example: سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ *they journeyed till the sun rose;* فَيَهْرُبُ حَتَّى أَبْعَدَ *and so he fled till he got a great way off;* مَرِضَ حَتَّى لَا يَرْجُونَهُ *he is so ill that they have no hope of his living;* خَيْرُ النَّاسِ رَجُلٌ فِي شَعَفَةٍ فِي غُنَيْمَةٍ لَهُ يَعْبُدُ اللَّهَ حَتَّى يَأْتِيَهُ الْمَوْتُ *the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.*

Rem. *a.* After حَتَّى the grammarians assume the ellipse of أَنْ, and say that it is equivalent in meaning to إِلَى أَنْ or كَيْ, as اِضْرِبِ اللِّصَّ حَتَّى يَتُوبَ *beat the thief until* (إِلَى أَنْ) *he repents* or *that* (كَيْ or لِكَيْ) *he may repent.*

Rem. *b.* In some cases the regimen may be doubtful; as وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ *and they were agitated until the apostle said* (يَقُولُ), or *so that the apostle said* (يَقُولَ), *and those who believed with him, When* (*will*) *the help of God* (*come*) *?* — In fact, after حَتَّى four constructions are possible, which may be exemplified thus: سِرْتُ إِلَى الْكُوفَةِ حَتَّى أَدْخُلَهَا *I journeyed to el-Kūfa that I might enter it* (=كَيْ أَدْخُلَهَا); سِرْتُ حَتَّى أَدْخُلُهَا *I journeyed to it till I entered it* (hist. imperfect, حِكَايَةُ حَالٍ مَاضِيَةٍ); سِرْتُ حَتَّى أَدْخُلُهَا *I have journeyed to it till I am* (*now*) *entering it* (=حَتَّى أَنَا أَدْخُلُهَا الْآنَ); and سِرْتُ حَتَّى دَخَلْتُهَا *I journeyed till I* (*actually*) *entered it.*

d) By فَ, when this particle introduces a clause that

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expresses the result or effect of a preceding clause (فَاءُ السَّبَبِ, فَاءُ السَّبَبِيَّةِ, or فَاءُ الْجَوَابِ). The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of فَ in all these cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ *pardon me, O my Lord, so that I may enter Paradise;* رَبِّ انْصُرْنِي فَلَا أُخْذَلَ *O my Lord, help me, so that I be not forsaken;* يَا نَاقُ تَقَدَّمْ إِلَيْهِ فَيَخِيطَهُ *order him to sew it;* سِيرِي عَنَقًا فَسِيحًا إِلَى سُلَيْمَانَ فَنَسْتَرِيحَا *O camel, go at a far-stretching gallop to Sulèimān, that we may find rest* (فَسِيحًا and نَسْتَرِيحَا in rhyme for فَسِيحًا and نَسْتَرِيحَ); لَا تُؤَاخِذْنِي فَأُهْلَكَ *do not punish me, so that* (or *lest*) *I perish;* اَللّٰهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَنَعْجِزَ وَلَا إِلَى النَّاسِ فَنَضِيعَ *O God, hand us not over to ourselves, lest we be too feeble* (*for the charge*), *nor to* (*other*) *men, lest we perish;* وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي *and do not exceed therein, lest my wrath alight upon you* (or *become due to you*); لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ *would that I had money, that I might give part of it away in alms;* يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا *O would I had been with them, that I might have won great gain;* لَعَلِّي أَحُجُّ فَأَزُورَكَ *perhaps I may go on pilgrimage so as to visit thee;* هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ إِلَيْهِ *is Zèid at home, that I can*

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go to him (=*tell me whether Z. is at home, so that* &c.)? فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا *have we then any intercessors to intercede for us?* يَا ابْنَ الْكِرَامِ أَلَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ *O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee?* هَلَّا تَدْرُسُ فَتَحْفَظَ *why dost thou not study, that thou mayest learn by heart?* رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ *my Lord, why hast Thou not granted me a respite for a brief term, that I might give alms?* لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا *sentence is not passed upon them, that they die;* مَا تَأْتِينَا فَتُحَدِّثَنَا *thou never comest to us to tell us something.*

Rem. The imperative must be pure or real (مَحْض), not an interjection like صَهْ, nor a verbal noun in the accusative. You say صَهْ فَأُحْسِنَ إِلَيْكَ *hold your peace and I will treat you kindly;* سُكُوتًا فَيَنَامَ النَّاسُ *hush, and the people will go to sleep.* The negative clause must also be pure, not restricted by إِلَّا, nor followed by another implied negative; e. g. مَا أَنْتَ إِلَّا تَأْتِينَا فَتُحَدِّثَنَا *thou dost nothing but come to us and tell us something;* مَا تَزَالُ تَأْتِينَا فَتُحَدِّثَنَا *thou never ceasest coming to us and* (never ceasest) *telling us something.* Consequently we may say مَا تَأْتِينَا فَتُحَدِّثَنَا, if we understand the words to mean *thou dost not come to us and* (dost not) *tell us something* (=فَمَا تُحَدِّثُنَا).

e) By وَ, under the same circumstances as فَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as

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أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ *do ye think that ye shall enter Paradise without God's knowing those of you who have fought (for Him), and knowing the patient?* لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِيَ مِثْلَهُ *do not restrain (others) from any habit, whilst you yourself practise one like it;* فَقُلْتُ ادْعِي وَأَدْعُو إِنَّ أَنْدَى لِصَوْتٍ أَنْ يُنَادِيَ دَاعِيَانِ *and I said (to her), Call, and I will call (at the same time), for it makes the sound go farther, if two persons call out together;* أَلَمْ أَكُ جَارَكُمْ وَيَكُونَ بَيْنِي وَبَيْنَكُمُ الْمَوَدَّةُ وَالْإِخَاءُ *was I not your neighbour, there being (all along) between me and you love and brotherly affection?* هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبَ اللَّبَنَ *do you eat fish and drink milk at the same time?* The Arab grammarians call وَ, thus used, وَاوُ الْمُصَاحَبَةِ, or وَاوُ الْجَمْعِ, or وَاوُ الْمَعِيَّةِ, *the wāw of simultaneousness,* and explain it by مَعَ أَنْ.

f) By أَوْ, when it is equivalent either to إِلَّا أَنْ *unless that,* or to إِلَى أَنْ or حَتَّى *until that;* as لَأَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ *I will certainly kill the unbeliever, unless he becomes a Muslim;* وَكُنْتُ إِذَا غَمَزَتْ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight;* لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *I will stick to you till you give me my due;* لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى *I will deem everything difficult easy, until I attain my wishes;*

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فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّمَا نُحَاوِلُ مُلْكًا أَوْ نَمُوتَ فَنُعْذَرَا *and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless we die and so are excused* (for not attaining it); لَا آتِيكَ أَوْ يَؤُوبَ الْقَارِظُ *I will not go to thee till the gatherer of acacia berries* (or *leaves*) *returns* (i. e. *I will never go to thee*). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

g) By إِذَنْ or إِذًا *in that case, well then,* when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to إِذَنْ, or, at least, separated from it only by the negative لَا, or by an oath, or, according to some, by a vocative. For example, one may say أَنَا آتِيكَ غَدًا *I will come to thee tomorrow;* and the reply may be إِذَنْ أُكْرِمَكَ *well then, I will treat thee with respect,* or إِذَنْ لَا أُهِينَكَ *well then, I will not insult thee,* or إِذَنْ وَاللّٰهِ أُكْرِمَكَ *well then, by God, I will* &c., or إِذَنْ يَا عَبْدَ اللّٰهِ أُكْرِمَكَ (though many prefer in this case أُكْرِمُكَ). If the particle وَ or فَ be prefixed to إِذَنْ, the verb may be put in the indicative as well as the subjunctive, e. g. وَإِذًا لَا يَلْبَثُونَ (var. يَلْبَثُوا) خَلْفَكَ إِلَّا قَلِيلًا *and in that case they would not have remained after thee but a little while;* but if any

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of the other conditions specified above be violated, the indicative alone can be used: e. g. أُحِبُّكَ *I am fond of thee,* صَادِقًا (or إِخَالُكَ) أَظُنُّكَ إِذَنْ *well, I think thou speakest the truth* (where the verb refers to present, and not to future time); أَزُورُ زَيْدًا *I will visit Zèid,* إِذَنْ زَيْدٌ يُكْرِمُكَ *well then, Zèid will treat thee with respect* (where زَيْدٌ separates إِذَنْ from the verb); أَزُورُكَ *I will visit thee,* إِذَنْ وَاللّٰهِ لَتَنْدَمُ *then, by God, thou shalt assuredly repent it* (where لَ is interposed), or أُكْرِمُكَ إِذَنْ *I will treat thee with respect in that case,* or أَنَا إِذَنْ أُكْرِمُكَ *I in that case will treat thee with respect;* وَاللّٰهِ إِذَنْ لَا أَفْعَلُ *by God, then, I will not do it;* إِنْ تَأْتِنِي إِذَنْ آتِكَ *if thou comest to me, in that case I will come to thee* (in which four examples إِذَنْ does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as כִּי, אֲשֶׁר, לְמַעַן, יַעַן אֲשֶׁר, פֶּן, &c., can no longer be distinguished from that which expresses the indicative. The same remark applies to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form ይነግር: *yĕnágĕr* (root ነገረ: *nagára,* 'to speak') for the indicative, and ይንገር: *yĕngĕr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction أَنْ, *that,* and other conjunctions that have the

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meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as أَعْطَانِي مَا آكُلُ *he gave me what I was to eat;* لَا يَدْرِي سَيُدْخِلُهُمْ جَنَّاتٍ أَيْنَ يَذْهَبُ *he does not know where he is to go;* يَخْلُدُونَ فِيهَا *he will bring them into gardens, to dwell in them for ever.* In such sentences the Arabic language does not distinguish the *intention* from the *effect.* Hence the first example may also be translated *he gave me what I ate* (*at that time*), or *what I am* (*now*) *eating,* or *what I shall* (*hereafter*) *eat;* the second, *where he is going* or *will go;* the third, *in which they shall dwell for ever.*

17. The *Jussive,*—connected with the imperative both in form and signification,—implies an *order.* It is used:—

a) With the particle لِ (لَامُ الْأَمْرِ *the lām of command*) prefixed, instead of the imperative; as لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ *let the owner of abundance spend of his abundance;* لِيَقْضِ عَلَيْنَا رَبُّكَ *let thy Lord make an end of us.* If the particle وَ or فَ be prefixed to لِ, as is often the case, then لِ usually loses its vowel; as وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ *in God, then, let the believers trust;* إِنْ حَدَثَ بِي حَادِثٌ فَلْتُبَعْ وَلْتُقْسَمْ عَلَى سَبِيلِ كَذَا *if anything happens to me, let it be sold and* (*the proceeds*) *divided in such and such a way;* مَنْ أَرَادَ أَنْ يَتْرُكَ عِلْمَنَا هٰذَا

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سَاعَةً فَلْيَتْرُكْهُ السَّاعَةَ *whoever wishes to give up (the study of) this science of ours for a time, let him do so now.* It is the *third* person of the jussive that is chiefly used in this way, while the *second* is very rare; examples of the *first* person are قُومُوا فَلْأُصَلِّ لَكُمْ *rise and let me pray for you;* وَلْنَحْمِلْ خَطَايَاكُمْ *and let us bear your sins.*

REM. *a.* The particle لِ is rarely omitted in classical Arabic, except in poetry; e. g. قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْذَنُ فَإِنِّي حَمُوهَا وَجَارُهَا *I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour* (an instance of the 2nd pers.); مُحَمَّدُ تَفْدِ نَفْسَكَ كُلُّ نَفْسٍ *Muḥammad, let every soul be a ransom for thine;* وَلْكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبُ *but let there be (granted to me) from Thee a share in good (deeds);* يَعْلَمْ أَهْلُ قَلْعَةِ مَارِدِينَ الضُّعَفَاءُ *let the feeble people of the fortress of Māridīn know—.* Some passages of Ḳor'ān, however, admit of being viewed in this way; as قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلٰوةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ *say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them;* but the jussive may here be explained in accordance with what follows under *c*, *β*.

REM. *b.* The vowel of لِ is also sometimes dropped after ثُمَّ; as ثُمَّ لِيَقْضُوا تَفَثَهُمْ *then let them do away with their dirtiness*, or ثُمَّ لْيَقْضُوا.

b) After the particle لَا *not* (لَا النَّهْيِ *the lā of prohibition*), in connection with which it expresses a prohibition or a wish

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that something may not be done; as لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا *be not grieved, for God is with us;* رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا *O our Lord, punish us not if we forget;* لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ *let not believers take unbelievers as friends;* إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدْ *when we go forth from Damascus, let us not return.*

c) α. In the protasis and apodosis of correlative conditional clauses, which depend upon إِنْ or any particle having the sense of إِنْ (§§. 6, *b*, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example إِنْ تَعْجَلْ تَنْدَمْ *if thou art hasty, thou wilt repent it;* مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *he who doth evil, shall be recompensed for it;* مَتَى تَأْتِهِ تَعْشُ إِلَى ضَوْءِ نَارِهِ تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرَ مُوقِدِ *when thou comest to him, making for the light of his fire, thou findest the best of fires, beside which is the best of kindlers;* حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ اللّٰهُ نَجَاحًا فِي غَابِرِ الْأَزْمَانِ *wherever* (or *whenever*) *thou shalt pursue a right course, God will decree thee success in the time to come;* أَيْنَمَا الرِّيحُ تُمَيِّلْهَا تَمِلْ *whithersoever the wind bends it, it bends;* كَيْفَمَا تَتَوَجَّهْ تُصَادِفْ خَيْرًا *however thou settest out, thou*

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خَلِيلَيَّ أَنَّى تَأْتِيَانِي تَأْتِيَا أَخًا غَيْرَ مَا يُرْضِيكُمَا لَا يُحَاوِلُ *wilt meet with good fortune;* *my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you;* أَيَّانَ نُؤْمِنْكَ تَأْمَنْ غَيْرَنَا وَإِذَا لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا *when we grant thee security, thou art secure from (all) others but us; and when thou dost not obtain security from us, thou ceasest not to be afraid;* فَأَيَّانَ مَا تَعْدِلْ بِهِ الرِّيحُ يَنْزِلِ *and whenever the wind turns it aside, it descends;* but مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage;* إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, (why,) a brother of his has stolen before;* فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever believes in his Lord, shall not fear a diminution* (of his reward) *nor wrong.* — *β.* The jussive also stands in the apodosis, when the protasis contains a verb in the imperative; as عِشْ قَنِعًا تَكُنْ مَلِكًا *live contented (and) thou wilt be a king;* وَاوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ *be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you.* In this way may be explained the passage from the Ḳor'ān quoted under *a*, rem. *a*, viz. by supplying after آمَنُوا the words أَقِيمُوا الصَّلَاةَ وَأَنْفِقُوا, and regarding يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا as the apodosis to قُلْ. — *γ.* The

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jussive is used in a protasis that is dependent upon إِنْ, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

Rem. *a.* It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. *α*) perfect × perfect, as إِنْ قُمْتَ قُمْتُ *if thou standest, I stand;* *β*) jussive × jussive, as إِنْ تَكْسَلْ تَخْسَرْ *if thou art slothful, thou wilt suffer loss;* *γ*) jussive × perfect, as إِنْ تَصْبِرْ ظَفِرْتَ *if thou art patient, thou wilt prevail;* *δ*) perfect × jussive, as إِنْ صَبَرْتَ تَظْفَرْ, in which case the imperfect indicative is also admissible, with or without فَ, as وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِمُ *and if a friend comes to him on a day (when he has need) of asking, he says* (يَقُولُ instead of يَقُلْ), *My camels are neither absent* (or *my property is neither hidden*) *nor withheld* (*from thee*). The third form of expression is rarer than the others.

Rem. *b.* On the cases in which the apodosis of a clause containing إِنْ, or any of its "sisters," must be introduced by فَ, see §. 187.

Rem. *c.* 1) When we have in an apodosis a verb in the jussive,

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and there follows another verb in the imperfect, connected with the former by a conjunction, then *a*) if the conjunction be فَ or وَ, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ *and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases;* or فَيَغْفِرُ and وَيُعَذِّبُ, *and He will forgive and will punish* (عَلَى الِاسْتِئْنَافِ *as beginning a new proposition*); or finally فَيَغْفِرَ and وَيُعَذِّبَ, governed by أَنْ understood; but *β*) if the conjunction be ثُمَّ, the subjunctive is not allowed. 2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by فَ or وَ, the second verb should be put in the jussive, although the subjunctive is allowable; as إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ *verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish;* وَمَن يَقْتَرِبْ مِنَّا وَيَخْضَعْ نُؤْوِهِ *and whosoever approaches us and humbles himself, we grant him protection.*

REM. *d.* The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to لِ, and uses אֶל in certain cases instead of לְ (לֵ). The Æthiopic employs the shorter form of the imperfect, ይንገር: *yĕngĕr*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle ለ: *lă* = لِ, of which لَ is a dialectic form.

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18. The jussive is also used after the particles لَمْ *not*, and لَمَّا *not yet* (compounded of لَمْ and the مَا الدِّيمومَةِ, §. 7); e. g. فَلَمْ أَرَ يَوْمًا كَانَ أَكْثَرَ بَاكِيًا *but I have not seen a day in which there were more weepers;* لَمَّا يَذُوقُوا عَذَابِ *they have not yet tasted my punishment* (for عَذَابِى). See §. 12. The verb after لَمْ and لَمَّا has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (ו) exercises upon the imperfect annexed to it.

REM. If the particle لَمْ be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e. g. لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ *he did not know (how) to swim.* See §. 12, and §. 8, *d*, *e*.

19. The *Energetic* of the imperfect (see §. 14) is used: —

a) With the particle لَ *truly, verily, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا *and those who have striven in our (holy) cause, we will surely guide in our paths;* لَتَرَوُنَّ الْجَحِيمَ *ye shall surely see hell-fire;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *verily within a short time they will repent it;* وَاللّٰهِ لَأُودِبَنَّكُمْ غَيْرَ هٰذَا الْأَدَبِ *by God! I will teach you manners*

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different from these; فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *then, by Thy glory, I will surely lead them all astray.*

b) In commands or prohibitions, wishes, and questions; as فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *so do not die unless ye have become* (or *without having become*) *Muslims;* لَيْتَكَ تَرْجِعَنَّ *would that thou wouldst come back!* أَلَّا تَنْزِلَنَّ *why dost thou not come down?* لَا يَرْكَنَنَّ أَحَدٌ إِلَى الْإِحْجَامِ يَوْمَ الْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day of battle, fearing death;* فَلَا تَحْرِمَنِّي نَائِلًا عَنْ جَنَابَةٍ *do not then refuse me a gift, after I have come from such a distance.*

c) In the apodosis of correlative conditional clauses, in which case لَ is prefixed to the protasis as well as to the apodosis; as وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ *and if thou askest them, Who created the heavens and the earth, and obliged the sun and moon to serve Him? verily they will say, God;* لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ *verily, if he does not desist, we shall seize and drag (him) by the forelock.*

d) In the protasis of a sentence after إِمَّا (= إِنْ مَّا *if*); as اِهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ *get ye down from it* (Paradise), *all together; and if there*

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shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; فَإِمَّا تَثْقَفَنَّهُمْ فِي ٱلْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ *and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them;* فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا *and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy;* فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ *and if we take thee away* (by death), *we will surely avenge ourselves on them.*

20. No negative particle can be placed before the imperative. Consequently, when a prohibition is uttered, the jussive must be used; as أُمْكُثْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي ٱلِاخْتِلَافِ إِلَى ٱلْأَئِمَّةِ *remain two months, and be not in a haste to run from one 'imām to another;* فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مُغْمِرٍ *do not then place me on a level with (compare me with) one who is inexperienced.* — The energetic forms of the imperative serve to increase its force; as بِٱللّٰهِ اضْرِبَنَّ *strike, by God!* تَعَلَّمَنْ أَنَّ طُولَ ٱلْعَيْشِ تَعْذِيبُ *learn that length of life is a punishment* or *torment* (تَعْذِيبُ in rhyme for تَعْذِيبٌ); ٱلْكِبْرِيَاءُ لِرَبِّنَا صِفَةٌ لَهُ مَخْصُوصَةٌ فَتَجَنَّبْهَا وَٱتَّقِ *glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and fear (Him).*

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3. *The Government of the Verb.*

21. The verb may govern either *a*) the *accusative* of a noun, or *b*) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the nomen verbi or actionis, the nomina agentis and patientis, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a) *The Accusative.*

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see vol. I. §. 364) — either

a) as an *objective complement* (determinans), i.e. as that which, by assigning its object, limits and restricts the act; or

b) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and

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different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَاهُ *he called him*, دَعَا لَهُ بِكَذَا *he prayed that he might receive something as a blessing*, دَعَا عَلَيْهِ *he cursed him*. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ *to adhere to, to attach oneself to*, and لَحِقَ *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ *to have finished, to be done with*, is construed with مِنْ, and اِحْتَاجَ *to have need of, to be in want of*, with إِلَى, whereas in modern Arabic both take the accusative.

Rem. *a.* Transitive verbs are called by the Arab grammarians اَلْأَفْعَالُ اَلْمُتَعَدِّيَةُ, and they designate by this name not only those verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as اَلْأَفْعَالُ اَلْمُتَعَدِّيَةُ بِأَنْفُسِهَا *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as اَلْأَفْعَالُ اَلْمُتَعَدِّيَةُ بِغَيْرِهَا *the verbs that pass on (to an object) through something else than themselves* (viz. بِحَرْفِ جَرٍّ *through a preposition*). For example, بَلَغَ *to reach, to arrive* (of a message, &c.), is a فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ, because we say بَلَغَنِي اَلْخَبَرُ *the news reached me*; but قَدَرَ *to have power, to be able*, is a فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ, because it is

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construed with عَلَى, and we say قَدَرَ عَلَى شَيْءٍ *he was able to do something.*

REM. *b.* Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as جَاءَنَا عَامِرٌ *'Âmir came to us;* إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكُبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew בּוֹא with the accusative, e. g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أُتِيَ بِشَيْءٍ *he was come to with a thing*, i. e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — *a*) To the *first* class belong all causatives of the second and fourth verbal forms (vol. I. §§. 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify *to fill* or *satisfy, give, deprive, forbid, ask, entreat*, and the like, the most of which have likewise a causative

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meaning. For example: عَلَّمَهُ عِلْمَ الْهَيْئَةِ *he taught him the science of astronomy;* زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي *I gave Zèid my brother's daughter in marriage;* أَعْلَمَنِي الْأَمْرَ *he informed me of the thing* (lit., *he made me know it*); مَلَأَ الدَّلْوَ مَاءً *he filled the bucket with water;* أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could* (شَبِعَ خُبْزًا *he ate as much bread as he could*); أَطْعَمَهُ السَّيْفَ *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً *they gave Zèid poisoned wine to drink*); أَعْطَاهُ الْكِتَابَ *he gave him the book;* رَزَقَهُ اللهُ الْعُمُرَ *God gave him his life;* وَفَّاهُ اللَّبَنَ *he gave him milk in abundance;* وَعَدَنَا اللهُ الْحَيَوةَ الْأَبَدِيَّةَ *he recited a poem to me;* أَنْشَدَنِي شِعْرًا *God has promised us everlasting life;* حَرَمَهُ اللهُ بَرَكَةَ الْعِلْمِ *God has deprived him of the blessing of learning;* قِنَا عَذَابَ النَّارِ *preserve us from the punishment of hell-fire* (قِ imperative of وَقَى, vol. I. §. 178); اِسْأَلِ اللهَ الْعَفْوَ *ask pardon of God.*—

b) To the *second* class belong *α*) verbs which mean *to make, appoint, call, name,* and the like; and *β*) those verbs which are called by the Arab grammarians أَفْعَالُ الْقُلُوبِ *verbs of the heart,* i. e. which signify an act that takes place in the mind, or أَفْعَالُ الْيَقِينِ وَالشَّكِّ أَوِ الرُّجْحَانِ *verbs of certainty and doubt* or *preponderance* (*of probability*), such as رَأَى *to see, think,*

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know, عَلِمَ *to know,* وَجَدَ *to find, perceive,* دَرَى *to know;* خَالَ *to think, imagine,* ظَنَّ *to think, believe,* حَسِبَ *to think, reckon, suppose,* زَعَمَ *to think, deem,* عَدَّ *to count, reckon,* حَجَا *to think, opine,* جَعَلَ *to believe, think,* تَوَهَّمَ *to imagine, fancy,* قَالَ in the sense of *to think,* and the imperatives تَعَلَّمْ *learn, know,* and هَبْ *suppose, think.* For example: α) اَلَّذِى جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا *who hath made the earth a bed for you;* صَيَّرْتُ الطِّينَ اِبْرِيقًا *I have made the clay (into) a jug;* وَاتَّخَذَ اللّٰهُ اِبْرٰهِيمَ خَلِيلًا *and God took Abraham (for) a friend;* وَهَبَنِى اللّٰهُ فِدَاكَ *may God make me a ransom for thee!* فَرَدَّ شُعُورَهُنَّ السُّودَ بِيضًا *and it* (Fate or Fortune) *turned their black hair white;* دَعَوْتُهُ مُحَمَّدًا *I called him Muḥammad;* وَسَمَّيْتُهُ تَعْلِيمَ الْمُتَعَلِّمِ طَرِيقَ التَّعَلُّمِ *and I named it* (my book) *'The Instruction of the Learner in the Path of Learning';* β) اِنَّهُمْ يَرَوْنَهُ بَعِيدًا *they indeed think it far off;* رَأَيْتُ اَحَقَّ الْحَقِّ حَقَّ الْمُعَلِّمِ *I think the duty we owe to a teacher the greatest of duties;* رَأَيْتُ اللّٰهَ اَكْبَرَ كُلِّ شَىْءٍ مُحَاوَلَةً *I know that God is the greatest of all in power of will;* عَلِمْتُكَ الْبَاذِلَ الْمَعْرُوفَ *I know that thou art liberal in the exercise of bounty;* وَاِنْ وَجَدْنَا اَكْثَرَهُمْ لَفَاسِقِينَ *and verily we found most of them evil-doers;* وَجَدْتُهُ شَيْخًا حَلِيمًا *I found him*

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a mild, or *gentle, old man;* إِخَالُ زَيْدًا أَخَاكَ *I think Zèid is thy brother;* وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً *and I do not think the hour (of judgment) is at hand;* حَسِبْتُ التُّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ رَبَاحًا *I deemed piety and generosity the best merchandise in respect of profit;* وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا *and do not deem those dead who have been slain on God's path* (i. e., fighting for their religion); فَلَا تَعْدُدِ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى *do not then reckon the maulā* (or *client*) *a sharer with thee in (his time of) affluence;* قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ *I supposed 'Abū 'Amr to be a trusty friend;* وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمٰنِ إِنَاثًا *and they believe the angels, who are the servants of the Merciful, (to be) females;* جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ *I thought he was a slave, and so I abused him;* أَجُهَّالًا تَقُولُ بَنِي لُؤَيٍّ لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَا *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for مُتَجَاهِلِينَ); تَعَلَّمْ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا *know that the healing of the soul is the conquering of its enemy;* فَقُلْتُ أَجِرْنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي امْرَءًا هَالِكَا *and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man* (in rhyme for هَالِكًا); هَبْنِي لَكَ صَدِيقًا *suppose me a friend of thine.*

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REM. *a.* Of the two objective complements, that which is the subject is called اَلْمَفْعُولُ الْأَوَّلُ *the first object*, and the other, or predicate, اَلْمَفْعُولُ الثَّانِي *the second object.*

REM. *b.* When verbs like رَأَى and وَجَدَ are mere أَفْعَالُ الْحَسِّ or *verbs of sense*, — i. e. express nothing but acts of the external organs of sense, — they may still be connected with two accusatives, but the second accusative is no longer a مَفْعُولٌ ثَانٍ or *second object*, but a حَالٌ or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. رَأَيْتُكَ نَائِمًا *I saw thee sleeping*, وَجَدْتُهُ مَرِيضًا *I found him sick* (in a state of sleep, of sickness). In these and similar phrases, رَأَى and وَجَدَ may often be translated by the very same words, whether they are أَفْعَالُ الْقَلْبِ or أَفْعَالُ الْحَسِّ; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

REM. *c.* The above construction of قَالَ is usually restricted to the 2nd pers. sing. Imperf. Indic. in an interrogation, provided that the interrogative particle is not separated from the verb by anything but a preposition with its complement or an object of the verb, as in the example cited. We must not say أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا, but عَمْرٌو مُنْطَلِقٌ in the nominative.

REM. *d.* The fourth form of the أَفْعَالُ الْقَلْبِ governs three accusatives; e. g. يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً *he will make you think your actions bad;* أَرَى اللهُ النَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صِدِّيقًا *God has made*

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men think Job patient and know him to be most veracious. Similarly حَدَّثَ, خَبَّرَ or أَخْبَرَ, and نَبَّأَ or أَنْبَأَ, *to tell* or *inform.*

REM. *e.* The أَفْعَالُ الْقَلْبِ may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, in which case the accusative is preferable, as زَيْدٌ ظَنَنْتُ جَاهِلٌ, or زَيْدًا ظَنَنْتُ جَاهِلًا, *Zèid is, I think, a fool;* 2) when it is put at the end of the sentence, in which case the nominative is preferable, as زَيْدٌ صَادِقٌ ظَنَنْتُ, or زَيْدًا صَادِقًا ظَنَنْتُ, *Zèid is truthful, I think;* 3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle لَ *truly*, as ظَنَنْتُ مَا زَيْدٌ صَادِقٌ *I think Zèid is not truthful*, مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *I do not know whether Zèid is in thy house or 'Amr*, عَلِمْتُ أَيُّهُمْ أَبُوكَ *I know which of them is thy father*, ظَنَنْتُ لَزَيْدٌ قَائِمٌ *I think Zèid is standing up.* In the last example لَزَيْدٌ قَائِمٌ is virtually in the accusative, for if another object be added, without the particle لَ being prefixed to it, it is put in the accusative, as ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا *I think Zèid is standing up and 'Amr going away.* — In the first two cases the infinitive ظَنٌّ may be used in the accusative instead of the finite verb, as زَيْدٌ ظَنَّكَ ذَاهِبٌ *Zèid is, as thou thinkest, going away*, زَيْدٌ ظَنِّي مُقِيمٌ, زَيْدٌ أَخُوكَ ظَنِّي. — In modern Arabic the particle أَنَّ is interposed between the فِعْلُ الْقَلْبِ and a dependent interrogative clause; as مَا عَلِمْتَ أَنَّ أَيُّهُمْ جَاءَ, لَمْ أَدْرِ أَنَّهُ مَتَى يَجِيءُ, لَا بُدَّ أَنْ يُبَيَّنَ أَوَّلًا أَنَّ الْاِسْمَ مَا هُوَ *it must be first explained what the noun is.*

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25. If the verbs of the two classes mentioned in §. 24 are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. عُلِمَ عِلمَ الهيئةَ *he was taught the science of astronomy*; أُطعِمَ السيفَ *he was made to taste the sword* (was stabbed with it); سُقِيَ الوزيرُ ماءً مسمومًا *the vizir was given poisoned water to drink*, or *poisoned water was given to the vizir to drink*; رُزِقَ العمرَ *life was granted him*; أُنشِدتُ شعرًا لغيرِهِ *a poem by another (author) was recited to me*; حُرِمَ بركةَ العلمِ *he was deprived of the blessing of learning*. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as زُوِّجَ زيدٌ ابنةَ أخي *Zèid was given my brother's daughter in marriage* or *my brother's daughter was given in marriage to Zèid*. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as مُلِئَتِ الدلوُ ماءً *the bucket was filled with water*. — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. جُعِلَتْ لكمُ الارضُ فِراشًا *the earth has been made a bed for you*; صُيِّرَ الطينُ إبريقًا *the clay has been made into a jug*; زيدٌ مظنونٌ شُجاعًا *Zèid is thought brave*;

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حُسِبُوا أمواتًا *they are deemed dead;* يَا عُرْوُ دُرِيتَ الْوَفِيَّ الْعَهْدِ *thou art known as the faithful keeper of thy promise, O 'Orwa* (for يَا عُرْوَةُ).

Rem. *a.* As the verb أَتَى, *to come*, is construed with the accusative of the person (§. 23, rem. *b*), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. آتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ *Moses brought the (holy) book to the children of Israel* (lit., *made it come to them*). Now, as this accusative of the thing is the nearer object of آتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِيَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ *the (holy) book was brought to the children of Israel*, and not أُوتِيَ الْكِتَابُ بَنِي إِسْرَائِيلَ.

Rem. *b.* If the verb should happen to govern three accusatives in the active voice (§. 24, rem. *d*), that which is next to the verb becomes the nominative to the passive; e. g. أُعْلِمَ زَيْدٌ عَمْرًا قَادِمًا *Zèid was informed that 'Amr was approaching;* وَكُنْتُ أُرَى زَيْدًا كَمَا قِيلَ سَيِّدًا *and I used to think Zèid, as was (commonly) said, a lord;* نُبِّئْتُ لَيْلَى *I was told (that) Lèilā was sick in ĕl-'Irāḳ;* إِذَا أُخْبِرْتَنِي بِالْعِرَاقِ مَرِيضَةً دَنِفًا *when thou art told (that) I am sick.*

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, vol. I., §. 195), as also the deverbal nouns of the

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classes nomina vicis and nomina speciei (vol. I., §§. 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا lit. *he struck a striking*, نَامَ نَوْمًا *he slept a sleep*, سَارَ سَيْرًا *he journeyed a journey*; ضُرِبَ ضَرْبًا lit. *he was struck (with) a striking*; ضَرَبَنِي ضَرْبَةً وضَرَبَنِي ضَرْبَتَيْنِ أَوْ ضَرَبَاتٍ *I struck him one stroke, and he struck me two or more strokes*; ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا lit. *he struck Zèid (as to) his head (with) a striking*; ضَرَبْتُهُ ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرَبْتُهُ شَدِيدًا *I gave him a violent beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy*; ضَمَّتْنِي إِلَى صَدْرِهَا ضَمًّا شَدِيدًا *she clasped me tightly to her breast*; مَشَى مِشْيَةً حَسَنَةً *he walked (with) a graceful gait*; ضَرَبَنِي هٰذَا الضَّرْبَ *he beat me in this*

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* The undetermined object in such phrases as ضَرَبْتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time*; e. g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

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manner, lit. (*with*) *this beating*; يَحفظون اسرارهم هٰذَا ٱلْحِفْظَ *they keep their secrets* (*with*) *this keeping* (i. e. *so carefully*); ضَرَبَهُ ضَرْبَ ٱلظَّالِمِ *he beat him as a cruel oppressor does*, or ضَرَبَ ٱلْمُؤَدِّبِ *as a teacher does*; خَافَ خَوْفَ ٱلْجَبَانِ *he feared as a coward fears*; نَظَرْتُ إِلَيْهِ نِظْرَةَ ٱلْغَضُوبِ *I looked at him* (*with*) *the look of an angry* (*man*); إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا *when the earth shall quake* (*with*) *her quaking*; ضَرَبَنِي ضَرْبًا أَوْجَعَنِي *he beat me so as to hurt me much*, lit. *he beat me* (*with*) *a beating which pained me*; ضَرَبَنِي ٱلضَّرْبَ ٱلَّذِي لَا يَخْفَى عَلَيْكَ *he gave me a good beating, as you know well*, lit. *he beat me* (*with*) *the beating which is not concealed from you.* — This objective complement, which is called by the Arab grammarians ٱلْمَفْعُولُ ٱلْمُطْلَقُ, *the absolute object*,* or ٱلْمَصْدَرُ (see vol. I., §. 195, rem.), is used in the two following ways.

a) When it stands alone and undefined (مُبْهَمٌ), it is employed لِلتَّأْكِيدِ *for strengthening*, or لِلتَّعْظِيمِ *for magnifying*, i. e. to add greater force to the verb; e. g. عَدَّهُمْ عَدًّا *He hath numbered them* (*with*) *a numbering* (i. e. *with an exact numbering*); إِذَا

* Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

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رُجَّتِ الارضُ رَجًّا وبُسَّتِ الجِبَالُ بَسًّا *when the earth shall be shaken (with) a shaking* (i. e. *shaken violently*), *and the mountains be crumbled (with) a crumbling* (i. e. *crumbled to dust*); وَاسْتَكْبَرُوا اسْتِكْبَارًا *and they disdain (with) a disdaining* (i. e. *are haughtily disdainful*); رَضَّ عِظَامَهُ رَضًّا *he crushed his bones (with) a crushing* (i. e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

REM. *a.* For still greater emphasis the maṣdar may be repeated, as إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا *when the earth shall be crushed (with) crushing, crushing.*

REM. *b.* A maṣdar of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبَنِي ضَرْبَيْنِ can only mean *he beat me on two different occasions;* and in general the dual or plural is only admissible in the case of a maṣdar used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سِرْتُ سَيْرَيْ زَيْدٍ الْحَسَنَ وَالْقَبِيحَ *I went the two paces* (or *courses*) *of Zèid, the good and the bad;* أُحِبُّكَ حُبَّيْنِ حُبَّ الْوِدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِذَاكَا *I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto* (or *worthy thereof*).

b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea

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by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the المفعول المطلق be a nomen vicis, it is used لِلتَّعْدَادِ *for enumeration;* and if it be a nomen speciei, or have an adjective, &c., connected with it, it is used لِلنَّوْعِ *to indicate the kind, for specification,* or لِلتَّبْيِينِ or لِلتَّمْيِيزِ *for distinction.*

Rem. *a.* Instead of the nomen verbi of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as لَا تُقْدِمُونَ مُقَدَّمًا *ye do not advance boldly* (IV. and II.); اقْتَتَلُوا قِتَالًا *they fought with one another* (VIII.) *a hard fight* (III.), وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا *and devote thyself* (V.) *to Him* (*with*) *an* (*exclusive*) *devotion* (II.), أُعَذِّبُهُمْ عَذَابًا ; أَحَبَّهُ مِقَّةً, جَلَسَ قُعُودًا ; تَوَضَّأَ وُضُوءًا, اِغْتَسَلَ غَسْلًا ; اِنْهَزَمُوا هَزِيمَةً شَنِيعَةً, ضَرَبْتُهُ ضَرْبًا شَدِيدًا *I will chastise them* (*with*) *a sore chastisement, they fled a shameful flight,* رَجَعَ الْقَهْقَرَى *he retired backwards,* أُحِبُّكَ حُبِّينَ (see above, *a*, rem. *b*), شَنِئْتُهُ بُغْضًا. — Sometimes a specificative term may be interposed, as فَلَا تَمِيلُوا كُلَّ الْمَيْلِ *do not incline wholly away* (from one of them), عَرَفْتُهُ بَعْضَ الْمَعْرِفَةِ *I knew it in part,* جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ *I gave him three whippings,* جَلَسْتُ أَحْسَنَ الْجُلُوسِ *I sat most comfortably;* or the masdar may be omitted, and its place supplied by another word, as ضَرَبْتُهُ سَوْطًا *I beat him* (*with*) *a whip* (for ضَرْبَ سَوْطٍ), جَلَدْتُهُ ثَلْثًا (for ثَلْثَ جَلَدَاتٍ).

Rem. *b.* The accusative of the nomen verbi remains, as we have

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seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as سِيرَ سَيْرُ ٱلْبَرِيدِ, سِيرَ سَيْرٌ طَوِيلٌ, ضُرِبَ ضَرْبٌ شَدِيدٌ, and not merely سِيرَ سَيْرٌ, ضُرِبَ ضَرْبٌ.

27. It has been mentioned above (§. 21), that the nomina verbi derived from verbs which govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

a) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive;* unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For example: مَنَعَهُمْ مِنْ قَوْلِ ٱلْحَقِّ *he hindered them from saying what was right;* لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَاءِ ٱلْخَيْرِ *a human being is never weary of praying for weal;* أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا *or to feed in a day of famine an orphan;* بِضَرْبٍ بِٱلسُّيُوفِ رُؤُسَ قَوْمٍ *by cutting off with swords the heads of some people.*

* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

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In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as ضَعِيفٌ فَلَمْ أَنْكُلْ عَنِ الضَّرْبِ مُسْمِعًا النِّكَايَةِ أَعْدَاءَهُ *feeble in harming his enemies; and I did not desist from striking Mismá.*

Rem. If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put in the genitive and the others in the accusative, as كَرِهْتُ أَكْلَ الْخُبْزِ وَاللَّحْمَ *I am sick of eating bread and meat*, for وَاللَّحْمِ; قَدْ كُنْتُ دَايَنْتُ بِهَا حَسَّانَا مَخَافَةَ الْإِفْلَاسِ وَاللَّيَّانَا *I had taken her in lieu of my debt from Ḥassān, for fear of (his) becoming poor and delaying payment*, where وَاللَّيَّانَا is in rhyme for وَاللَّيَّانِ, instead of وَاللَّيَّانِ.

b) If both the subject and the objective complement of the act be expressed, three constructions are permitted. *α*) The subject may be put in the genitive, and the objective complement in the accusative; as كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا فِي هٰذِهِ السَّنَةِ *in this year the chalif put Ga'far to death* (lit., *the chalif's killing G. was in this year*); فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ آبَاءَكُمْ *then remember God as ye remember your fathers;* بَاكِيًا لِضَرْبِ الْمُؤَدِّبِ إِيَّاهُ *crying because of the tutor's having beaten him;* مَا ظَهَرَ مِنْ كُفْرِكَ النِّعْمَةَ عِنْدَكَ *what is apparent of thy ingratitude for favours bestowed upon thee;* لِمَا كَانَ مِنْ إِهْلَاكِ قُتَيْبَةَ بْنِ مُسْلِمٍ الْبَاهِلِيِّ كَتَبَتَهُمْ وَقَتْلِهِ هَرَابِذَتَهُمْ وَإِحْرَاقِهِ كُتُبَهُمْ وَصُحُفَهُمْ

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because of Ḳotèïba 'ibn Muslim el-Bāhilī's killing their writers, and massacring their priests, and burning their books and writings. β) The objective complement may be put in the genitive and the subject in the nominative; as سَفَتْهُمْ رِيحُ الْفَنَاءِ سَفْيَ الرِّمَالِ يَدُ الدَّبُورِ *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands;* تَنْفِي يَدَاهَا الْحَصَى فِي كُلِّ هَاجِرَةٍ نَفْيَ الدَّرَاهِمِ تَنْقَادُ الصَّيَارِيفِ *her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them;* لَزُومَ مَا عَلِمْتُ بِبَابِ دَارِي لُزُومَ الْكَهْفِ أَصْحَابُ الرَّقِيمِ *fixed at the door of my house, as long as I know, as the Companions of ar-Raḳīm* (the Seven Sleepers) *kept to the cave;* مَنَعَ النَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا *he gave orders to the entire people against any one's addressing him by the title of "our Lord."* γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, or مِنْ ضَرْبِ زَيْدٍ عَمْرًا, *I wonder at Zèïd's beating 'Amr;* بَلَغَنِي الْقَتْلُ مَحْمُودٌ أَخَاهُ *I have heard that Maḥmūd has murdered his brother;* بَلَغَنِي تَطْلِيقُ الْيَوْمِ زَيْدٌ هِنْدًا *I have heard that Zèïd has today divorced Hind;* أَعْجَبَنِي انْتِظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدٌ عَمْرًا *I am surprised at Muḥammad's expecting 'Amr on Friday.* The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The

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third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. *a.* If an adjective be annexed to the subject in the genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدٍ ٱلظَّرِيفِ, or ٱلظَّرِيفُ; وَهَاجَهَا طَلَبَ ٱلْمُعَقِّبِ حَقَّهُ ٱلْمَظْلُومُ *and pressed her, as the seeker after his due, who is defrauded, presses* (*his debtor*), instead of طَلَبَ ٱلْمُعَقِّبِ ٱلْمَظْلُومِ حَقَّهُ.

Rem. *b.* If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. حُبِّيهِ عَلَّمَنِي ٱلتَّنَسُّكَ *my love of him has taught me to be religious.* Here the suffix of the first person is the subject, and that of the third person the accusative.*

Rem. *c.* Not only the nomina actionis, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: أُسَلِّيمُ إِنَّ مُصَابَكُمْ رَجُلاً أَهْدَى ٱلسَّلَامَ تَحِيَّةً ظُلْمُ *O Sulèim, verily your afflicting a man, who has given the salām as a salutation, is* (*an act of*) *tyranny* (ظُلْمٌ = مُصَابٌ); إِصَابَةٌ مِنْهُمْ بِعِشْرَتِكَ ٱلْكِرَامَ تُعَدُّ *through thy associating with the noble, thou wilt be reckoned one of them* (عِشْرَةٌ = مُعَاشَرَةٌ); مِنْ قِبْلَةِ ٱلرَّجُلِ زَوْجَتَهُ ٱلْوُضُوءُ *ablution is* (*rendered*

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* حُبٌّ is, strictly speaking, an إِسْمُ مَصْدَرٍ, and not an actual مَصْدَرٌ (see §. 26); but it is used, instead of إِحْبَابٌ, as the *maṣdar* of أَحَبَّ (IV. of حَبَّ) *to love.* See rem. *c.*

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necessary) by a man's kissing his wife (تَقْبِيلٌ = قُبْلَةٌ); وَبَعْدَ عَطَائِكَ ٱلْمِائَةَ ٱلرِّتَاعَا *and after thy giving the hundred grazing (camels)* (إِعْطَاءٌ = عَطَاءٌ); ٱلرِّتَاعَا in rhyme for ٱلرِّتَاعِ; ٱنْظُرْ إِلَى طَاعَةِ هٰذَا ٱلْوَلَدِ أَمْرَ ٱللّٰهِ *observe this child's obedience to the command of God* (إِطَاعَةٌ = طَاعَةٌ); وَعِيدُ أَحَادِيثُ ٱلْجُبَارَى ٱلصَّقْرَ *the bustard's threatening the falcon* (إِيعَادٌ = وَعِيدٌ); تَحْدِيثَاتٌ = أَحَادِيثُ) ٱلضَّبُعِ ٱسْتَهَا *what the hyæna tells to its* ——); تَرَكْتُهُ بِمَلَاحِسِ ٱلْبَقَرِ أَوْلَادَهَا *I have left him* (or *it*) *where the wild cattle lick their young* (i. e. in some lonely or desert spot, I know not where), = بِحَيْثُ يَلْحَسُ ٱلْبَقَرُ أَوْلَادَهَا.

REM. *d.* What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِيمُ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ *the instruction of the learner in the path of learning*; مَا أَسْدَاهُ إِلَيْهِ مِنْ تَوْلِيَتِهِ إِيَّاهُ ٱلْعِرَاقَ *the favour which he conferred upon him by his appointing him governor of el-'Irāḳ*; إِنَّ ٱلنَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْزًا مَسْمُومًا *the people condemned Muḥammad's giving 'Amr poisoned bread to eat.*

REM. *e.* The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see §. 29); and when it indicates time or place, by فِي; e. g. حُبِّهِ, in rem. *b*, by ٱلْحُبُّ (ٱلْحَاصِلُ) مِنِّي لَهُ *the love* (*which accrues*) *from me to him*; سَقْيُ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ, in §. 27, *b*, *β*, by ٱلسَّقْيُ مِنْ يَدِ ٱلدَّبُورِ لِلرِّمَالِ; and ٱنْتِظَارُ يَوْمِ ٱلْجُمُعَةِ, ibid., *γ*, by ٱلِٱنْتِظَارُ فِي يَوْمِ ٱلْجُمُعَةِ.

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28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e. g. مَا لِي قُدْرَةٌ عَلَى ذٰلِكَ *I have no power to do this,* from قَدَرْتُ عَلَيْهِ; مَا لِي فِيهِ رَغْبَةٌ *I have no wish for it,* from رَغِبْتُ فِيهِ; مَا حَاجَتُكَ إِلَيْهِ *what need hast thou of it?* from اِحْتَجْتَ إِلَيْهِ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e. g. تَوْفِيقُ ٱلْإِنْسَانِ لِلطَّاعَةِ *man's being helped* (*by God*) *to obey* (*Him*). Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e. g. مَيْلُ ٱلْإِسْلَامِ *inclination* (*of the mind*) *towards el-'Islām,* for ٱلْمَيْلُ إِلَى ٱلْإِسْلَامِ.

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it ٱللَّامُ لِتَقْوِيَةِ ٱلْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses); for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards

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the object. This construction with لِ is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, *a*); as مِنْ غَيْرِ تَأَمُّلٍ لِخَطَائِهِ وَصَوَابِهِ *without considering what was false and what true in it*, instead of خَطَاءَهُ وَصَوَابَهُ. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي *I stand up in his presence to shew respect to my teacher*; إِنَّمَا قَالَ ذٰلِكَ إِكْرَامًا لَهُ *he said this only to do him honour*; أَمْسَكَ عَنْهُمْ اِنْتِظَارًا لِلْمُهَاجِرِينَ *he refrained from (attacking) them, awaiting the Muhāǵirūn*; وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلّٰهِ *but those who believe are stronger in love of God.*

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, *a*); as لَمَّا اجْتَمَعَتْ تَرْكُ الْمُطَالَبَةِ لِلنَّاسِ *giving up pursuing the people*; غَطَفَانُ عَلَى الْمُطَابَقَةِ لِطُلَيْحَةَ *after (the tribe of) Ġaṭafān had agreed to take the part of Ṭolèiḥa.*

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, *b*); as فَبَقِيَ أَنَّ تَسْخِينَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِضَاءَةِ *it results, therefore, that the sun warms the earth in no other way than by his light* (lit., *that the sun's warming the earth is only*

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by the way of his light), for الأَرْضَ; لِمُطَالَبَةِ أَعْدَائِي لِي *because of my enemies' persecuting me*, for إِيَّايَ; رُؤْيَتُهُ لِلّٰهِ *his seeing God*; تَبْلِيغِي لَكَ إِلَى مُنَاكَ *my enabling you to attain your wishes*; اُنْظُرْ إِلَى هٰذِهِ الْوَالِدَةِ الشَّفِيقَةِ الرَّحِيمَةِ وَإِطَاعَتِهَا لِأَمْرِ اللّٰهِ *observe this mother, affectionate and loving, and her obedience to the command of God.*

It may also be extended to other verbal nouns of similar force and signification (see §, 27, *b*, rem. *c*); as نَزَلَ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِ أَهْلِ هَمَذَانَ لِابْنِ أُخْتِهِ *he went down to the places where his comrades had fallen, and to the spot where the people of Hamaḏān had killed his sister's son.*

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. *a.* In more modern Arabic إِلَى is often used لِتَقْوِيَةِ الْعَامِلِ instead of لِ; as ادِّكَارِي إِلَيْهِ *my bearing him in mind*; رَدِّي إِلَى الْجَوَابِ *my returning an answer.*

Rem. *b.* This use of لِ to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew and Æthiopic (see Dillmann's Gr., §. 179). See §. 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of

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the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

a) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَالْكَاظِمِينَ الْغَيْظَ *vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath;* وَالْمُؤْتُونَ الزَّكٰوةَ *and those who pay the poor-rate;* اَلْقَاطِنَاتُ الْبَيْتَ غَيْرَ الرِّيمِ أُوَالِفًا مَكَّةَ مِنْ وُرْقِ الْحَمِي *the slate-coloured pigeons* (اَلْحَمِي by poetic license for اَلْحَمَام) *which inhabit the sacred House* (i. e. the Ka'ba), *never quitting it (and) domiciled in Mekka* (أُوَالِفًا for أَوَالِفَ); هَدْيًا بَالِغَ الْكَعْبَةِ *an offering coming, or (actually) brought, to the Ka'ba;* طُلَّابُ الْعِلْمِ *seekers after knowledge;* كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *every soul is a taster of death (tastes or shall taste death);* رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ *our Lord! Thou wilt be an assembler of (wilt assemble) mankind;* الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that they shall be meeters of (shall meet) their Lord;* إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ *verily the death from which ye flee, will surely be your meeter (will surely meet you).* — The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *imperfect*

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(اَلْمُضَارِعُ, historical imperfect, present, future). As the genitive connexion is in this case غَيْرُ الْحَقِيقِيَّةِ, improper or representative (see §. 75, rem.), the governing word may be defined by the article: قَاتِلُ النَّاسِ, or قَاتِلٌ النَّاسَ, *one who kills people;* اَلْقَاتِلُ النَّاسَ, or اَلْقَاتِلُ النَّاسِ, *he who kills people* = اَلَّذِى يَقْتُلُ; as, according to another reading, كُلِّ اَلْوَاهِبِ الْمِائَةَ الْهِجَانِ نَفْسٍ ذَائِقَةِ الْمَوْتَ (see above); *of him who gives a hundred fine white (camels);* وَالْمُقِيمِى الصَّلٰوةَ *and those who perform the (prescribed) prayers;* اَلَا اَيُّهَا الْبَاغِى الْبِرَازَ تَقَرَّبِنْ *O thou that desirest single combat, draw nigh.* When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقِيَّةٌ, proper or real (see §. 75, rem.), the governing word cannot be defined by the article: قَاتِلُ النَّاسِ (and not اَلْقَاتِلُ النَّاسَ or اَلْقَاتِلُ النَّاسِ) *one who killed, has killed, had killed,* or *shall have killed people,* = اَلَّذِى قَتَلَ, or اَلَّذِى كَانَ قَتَلَ, or اَلَّذِى يَكُونُ قَتَلَ; as فَاطِرُ السَّمٰوَاتِ وَالْاَرْضِ *the Creator of* (or *He who has created*) *the heavens and the earth.*

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The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive: لَائِمِي اَلَّذِي = اَللَّائِمِي أَحَدٌ يَلُومُنِي = *one who reproaches me*, and يَلُومُنِي *he who reproaches me*, as أَيُّهَا اَلشَّاتِمِي لِتُحْسَبَ مِثْلِي *O thou who revilest me, in order that thou mayest be thought my equal;* but *he who reproached* or *has reproached me*, اَلَّذِي لَامَنِي, is لَائِمِي, not اَللَّائِمِي. — If the nomen agentis be undefined, it governs the accusative only in the following cases. α) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 44); e. g. زَيْدٌ ضَارِبٌ عَمْرًا, or إِنَّ زَيْدًا ضَارِبٌ عَمْرًا, *Zèid is beating* (or *will beat*) *'Amr;* زَيْدٌ ضَارِبٌ أَبُوهُ أَخًا لِي *Zèid's father* (lit. *Zèid, his father*) *is beating* (or *will beat*) *a brother of mine;* مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ *I passed by a horseman* (*who was*) *seeking revenge for* (*the murder of*) *his father;* كَمْ مَالِئٍ عَيْنَيْهِ مِنْ شَيْءٍ غَيْرِهِ *how many a one fills* (or *sates*) *his eyes with what belongs to others,* = كَنَاطِحٍ صَخْرَةً يَوْمًا لِيُوهِيَهَا ; كَمْ شَخْصٍ مَالِئٍ *like a buck which was one day butting a rock to break it,* = كَوَعِلٍ جَاءَنِي عَمْرٌو طَالِبًا أَدَبًا ; نَاطِحٍ *'Amr came to me seeking instruction.* β) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e. g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا *wilt thou treat Zèid with respect?*

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أَوَفَيْتُمْ بِعَهْدِكُمْ إِنْ عَاهَدْتُمْ وَفَاءً أَمْ نَكَثْتُمْ عَهْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* مَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ *thou dost not follow* (or *adopt*) *their kibla;* مَا مُجِيرٌ أَحَدٌ عَدُوَّ أَحِبَّائِهِ *no one gives protection to the enemy of his friends.* γ) After an interjection (see §. 38), as the predicate of a suppressed subject; e. g. يَا طَالِعًا جَبَلًا *O* (*thou who art*) *climbing a hill!* = يَا رَجُلًا طَالِعًا; يَا صَارِفًا عَنِّي الْمَوَدَّةَ *O* (*thou who art*) *turning away from me* (*thy*) *love!*

Rem. *a.* The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. اَلضَّارِبُ الْعَبْدِ *he who beats the slave;* اَلضَّارِبُ رَأْسِ الْعَبْدِ *he who beats the slave on the head* (lit., *beats the head of the slave*); but we cannot say اَلضَّارِبُ عَبْدٍ nor اَلضَّارِبُ زَيْدٍ, nor even اَلضَّارِبُ عَبْدِ زَيْدٍ or اَلضَّارِبُ عَبْدِهِ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, اَلْمُضَافُ, and the governed word, اَلْمُضَافُ إِلَيْهِ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations نِ and نَ (vol. I., §. 315, *b*, *c*), اَلْمُضَافُ and اَلْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say اَلضَّارِبَا عَبْدٍ, اَلضَّارِبَيْنِ, اَلضَّارِبَانِ عَبْدًا, اَلضَّارِبُو عَبْدِ زَيْدٍ, اَلضَّارِبِي عَبْدِهِ, as well as اَلضَّارِبَيْ زَيْدٍ

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إِنْ يَغْنَيَا عَنِّيَ ٱلْمُسْتَوْطِنَا عَدَنٍ ; اَلضَّارِبِينَ عَبْدَهُ, اَلضَّارِبُونَ عَبْدَ زَيْدٍ, زَيْدًا اَلشَّاتِمَيَّ *if the two who reside at 'Adèn can dispense with me* (or *do without me*) ; عِرْضِي وَلَمْ أَشْتِمْهُمَا *the two who revile my character, without my having reviled them;* ٱلْمُسْتَقِلُّو كَثِيرِ مَا وَهَبُوا *those who deem small the great* (*sums*) *they have given away.* There is even a third form of expression admissible, arising out of a combination of these two, viz. اَلضَّارِبِي عَبْدَهُ, اَلضَّارِبُو عَبْدَ زَيْدٍ, اَلضَّارِبَيْ زَيْدًا, اَلضَّارِبَا عَبْدًا, in which the rejection of the terminations نِ and نَ serves only to indicate the close logical connection, as in the phrase جَاءَ ٱلْأَمِيرُ ٱلْقَاتِلَا أَخَوَاهُ مُحَمَّدًا *the 'amīr came, whose two brothers killed Muḥammad,* in which another substantive (أَخَوَاهُ) is actually inserted, as the subject, between the nomen agentis in the dual (ٱلْقَاتِلَا) and its object (مُحَمَّدًا). — When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. 1) اَلضَّارِبُوهُ, اَلضَّارِبَاهُ; 2) اَلضَّارِبُونَ لَهُ or اَلضَّارِبُونَ إِيَّاهُ, اَلضَّارِبَانِ لَهُ or اَلضَّارِبَانِ إِيَّاهُ; and 3) اَلضَّارِبَانِهِ, اَلضَّارِبُونَهُ. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the pronominal object as an accusative, and not as a genitive, using نِي instead of ـِي for the 1st pers. sing.; e. g. لَيْسَ ٱلْمُوَافِينِي لِيُرْفَدَ خَائِبًا *he who comes to me to obtain a gift is not disappointed;* وَلَيْسَ بِمُعْيِينِي *and he is not a too heavy burden for me;* هُمُ ٱلْآمِرُونَ ٱلْخَيْرَ وَٱلْفَاعِلُونَهُ *it is they who order what is right, and who do it themselves.*

REM. *b.* When the nomen agentis is followed by two or more objects connected by وَ, it not rarely happens that the first alone is

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put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ ٱللَّيْلِ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; اَلْوَاهِبِ ٱلْمِائَةِ الْهِجَانِ وَعَبْدَهَا *of him who gives a hundred fine white (camels) and their attendant* (either وَعَبْدَهَا or وَعَبْدِهَا); هَلْ أَنْتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا أَوْ عَبْدَ رَبٍّ *wilt thou send Dīnār for our need (to our help) or 'Abd-Rabb?*

b) If the nomen agentis be derived from a verb which governs two or three objective complements (§§. 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as أَنَا كَاسٍ زَيْدًا ثَوْبًا فَاخِرًا *I will dress Zèid in a splendid robe*; أَنَا مُعْطِي زَيْدٍ دِرْهَمًا, or أَنَا مُعْطِي دِرْهَمٍ زَيْدًا, *I will give Zèid a dirham*; هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا, or ظَانٌّ عَمْرٍو عَاقِلًا, *dost thou think 'Amr intelligent?* هٰذَا مُعْلِمُ زَيْدٍ عَمْرًا مُنْطَلِقًا *this (man) informs Zèid that 'Amr is going away.*

Rem. *a.* If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. مُعْطِيكَهُ *he who gives it to you*; مُطْعِمُنِيهَا *he who gives me it to eat.*

Rem. *b.* The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive;

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e. g. وَسِوَاكَ مَانِعُ فَضْلِهِ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* فَلَا تَحْسِبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ *think not then that God will fail to keep His promise to His apostles.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word ٱلْمُحْتَاجِ into the rhyme; in the latter, which is taken from the Ḳor'ān, xiv. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلَهُ.

31. What has been said in §. 29 regarding the use of the proposition لِ after nomina verbi is equally applicable to nomina agentis. *a*) لِ is used when the nomen agentis immediately precedes the object and is undefined; as مُعْجِبٌ لَكَ *making thee wonder;* وَهِيَ مُجَانِبَةٌ لَهُ *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause); وَٱلْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ ٱلْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ *and artifice is not allowable* (in argument), *except when the opponent is a disputatious sophist, and not a seeker after the truth.* This is especially the case when the nomen agentis is in the adverbial accusative; as وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ *and believe in what I have sent down, confirming that which is with you* (the Scriptures which ye have already received); نَزَلَ عَلَى ٱلْمَدِينَةِ مُحَاصِرًا لَهَا *he halted before the city to besiege it;* وَكَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ *the sweetness of knowledge is a sufficient inducement and*

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incentive to the intelligent. b) لِ is also used when the nomen agentis immediately precedes the object, and is defined by the article; as اَلْحَافِظُونَ لِحُدُودِ اللّٰهِ *those who keep the ordinances of God;* اَلْمُفَسِّرُونَ لِهٰذِهِ الْآيَاتِ *the expounders of these verses;* اَقْوَى الْاَسْبَابِ الْجَالِبَةِ لِلرِّزْقِ اِقَامَةُ الصَّلٰوةِ بِالتَّعْظِيمِ *to perform one's devotions with reverence is the surest means of procuring one's daily bread;* وَبَقِيَ يَتَفَكَّرُ فِي ذٰلِكَ الشَّيْءِ الْمُصَرِّفِ لِلْجَسَدِ *and he continued meditating about that thing which governs the body.* c) Finally, لِ is used when a genitive is interposed between the nomen agentis and the object; as مُطْعِمُهَا لِي *he who gave it to me to eat.*

Rem. لِ *must* be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as مَا كُنَّا لِلْغَيْبِ حَافِظِينَ وَكَانُوا لَنَا عَابِدِينَ *and they worshipped us; we did not know what was hidden* (in the future); اِنَّا لَهُ لَحَافِظُونَ *verily we will take care of him;* اَلْمَرْءُ مَا لَمْ تُزْرِ لَكَ مُكْرِمٌ *a man, as long as thou dost not unjustly disparage him, treats thee with respect.* —So also with the finite verb, اِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ *if ye can explain a dream.* If the transposed object be a pronominal suffix, اِيَّا (vol I., §§. 188, 189) may be employed instead of لِ; as اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ *thee we worship and to thee we cry for help;* خَالَهُمْ اِيَّاهُ يَعْنُونَا *he thinks they mean him* (in rhyme for يَعْنُونَ). Compare §. 29, rem. *b*, and vol. I., §. 189, *b*.

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32. If the verb, from which a nomen patientis is derived, governs two or three accusatives in the active voice, its nomen patientis retains one or two of them, the other having passed into the nominative; as زيد معطى عبدهُ دِرهمًا, *Zèid's servant* (lit. *Zèid, his servant*) *is given a dirham*; زيد مظنون ابوهُ قائمًا *Zèid's father is thought to be standing up*; زيد معلم ابوهُ عمرًا منطلقًا *Zèid's father is informed that 'Amr is going away*. See §§. 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the nomina agentis only in being *intensive*, may govern, like the nomina agentis, either the accusative or the preposition لِ. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَّالٌ and فَعُولٌ (vol. I., §. 232, and rem. *d*, §. 233); more rarely to other forms, such as فَعِيلٌ (§. 232), فَعِلٌ (id.), and مِفْعَالٌ (§. 233, rem. *b*). Examples with the accusative: أَخَا ٱلْحَرْبِ لَبَّاسًا إِلَيْهَا جِلَالَهَا *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; مُقْدِمًا إِلَى ٱلْمَوْتِ خَوَّاضًا إِلَيْهِ ٱلْكَتَائِبَا *rushing upon death, wading in search of it through the ranks* (ٱلْكَتَائِبَا in rhyme for ٱلْكَتَائِبَ); مُحَلَّاةً طَوْقٍ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبِ صَوَّاغٍ بِكَفَّيْهِ دِرْهَمَا *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham*

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with his hands; ضَرُوبٍ بِنَصْلِ ٱلسَّيْفِ هَامَاتِ ٱلرِّجَالِ *smiting with the edge of the sword the heads of men;* إِنَّهَا عَلَى ٱلشَّوْقِ إِخْوَانَ ٱلْعَزَاءِ هَيُوجُ *verily she stirs up the patient* (or *continent*) *to desire* (*excites desire in them,* هَيُوجُ in rhyme for هَيُوجٌ); غَفُورٌ ذُنُوبَهُمْ غَيْرُ فَخُورٍ *ready to forgive their sin, not boastful* (فَخُورٌ in rhyme for فَخُورٍ); فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا *two maidens,* (*one*) *of them resembling a new moon* (in beauty); إِنَّ ٱللَّهَ سَمِيعٌ دُعَاءَ مَنْ دَعَاهُ *God hears the prayer of him who calls upon Him;* حَذِرٌ أُمُورًا لَا تَضِيرُ *on his guard against things that cannot injure* (*him*); أَتَانِي أَنَّهُمْ مَزِقُونَ عِرْضِي *it has come to me* (*to my hearing*) *that they are defaming* (lit. *tearing in pieces*) *my character;* إِنَّهُ لَمِنْحَارُ بَوَائِكِهَا *he is a slaughterer of the fat ones among them* (the she-camels); شُمٍّ مَهَاوِينَ أَبْدَانَ ٱلْجَزُورِ *haughty, looking with disdain on the limbs of the slaughtered camel.* Examples with سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ: *hearers of falsehood, eaters of what is unlawful;* كُلُّ كَفَّارٍ عَنِيدٍ مَنَّاعٍ لِلْخَيْرِ *every hardened infidel, a hinderer of good;* جَمَّاعَةٌ لِلْكُتُبِ *a great collector of books;* قَوُولٌ لِمَا قَالَ ٱلْكِرَامُ فَعُولُ *ready to say what the noble say, and to do* (*it*); &c.

34. Verbal adjectives of the form أَفْعَلُ, corresponding to our comparative and superlative (vol. I., §. 234), when

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derived from *transitive* verbs, take their object in the genitive with لِ, very rarely in the accusative; as هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ *he seeks after knowledge more than you do;* اَلْمُؤْمِنُ أَحَبُّ لِلّٰهِ مِنْ نَفْسِهِ *the believer loves God more than himself;* أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْقَتُهُمْ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law;* فَهُمْ لَهَا بِغَيْرِ حَاجِزٍ أَقْلَبُ *they must be more apt to change it* (viz. the letter و, into ى) *without an intervening* (letter); وَأَضْرَبُ مِنَّا بِالسُّيُوفِ اَلْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets* (اَلْقَوَانِسَا in rhyme for اَلْقَوَانِسَ, accus.).

REM. *a.* Verbal adjectives of the form أَفْعَلُ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense,* they take the subject with إِلَى, as اَلْمُؤْمِنُ أَحَبُّ إِلَى اللّٰهِ مِنْ غَيْرِهِ *the believer is more loved of God than any one else;* هُوَ أَبْغَضُ إِلَيَّ مِنْهَا *he is more hateful to me than she.*

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* As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e. g. أَحَبُّ from مُحِبٌّ *loving*, or from حَبِيبٌ *beloved, dear.*

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Rem. *b.* Verbal adjectives of the form أَفْعَلُ, derived from *intransitive* verbs, require the same preposition after them as those verbs; as هٰذَا أَهْوَنُ عَلَيَّ *this is lighter*, or *easier, for me*; هُوَ أَزْهَدُ فِي ٱلدُّنْيَا وَأَسْرَعُ إِلَى ٱلْخَيْرِ وَأَبْعَدُ مِنَ ٱلْإِثْمِ وَأَحْرَصُ عَلَى ٱلْحَمْدِ *he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from* (*clearer of*) *crime, and is more eager after the praise* (*of God*). They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as ذٰلِكُمْ أَقْوَمُ لِلشَّهَادَةِ *this confirms the evidence still more* (from أَقَامَ, IV. of قَامَ *to stand*); وَلٰكِنَّ خُمُولَ ٱلْمَرْءِ لِلدِّينِ أَسْلَمُ *but the obscurity of a man preserves his religion better* (from سَلَّمَ or أَسْلَمَ, II. or IV. of سَلِمَ *to be safe*); قَتْلُ ٱلْكُفَّارِ أَعَزُّ لِلْإِسْلَامِ وَأَهْيَبُ لِمَنْ وَرَاءَهُمْ *the slaying of unbelievers increases the power of ĕl-'Islām and strikes greater terror into those who are behind them*; ذٰلِكَ أَجْوَدُ لِحَمْلِهَا وَأَصْفَى لِدُهْنِهَا *this improves its crop and makes its oil clearer*; غَيْرُ ٱلدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ *another besides the anti-Christ fills me* (accus.) *with greater fear on your account* (*than he does*); هُوَ أَحْوَجُ إِلَيَّ مِنِّي إِلَيْهِ *he has more need of me than I have of him* (from ٱحْتَاجَ إِلَى, VIII. of حَاجَ, *to have need of*). See vol. I., §. 235.

35. The accusative not unfrequently depends upon a verb which is understood. This happens: —

a) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves

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as الْمَفْعُولُ الْمُطْلَقُ (§. 26). For example: فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا وَإِمَّا فِدَاءً *and when ye meet (in battle) those who believe not, smite their necks* (i. e. *cut off their heads*), *till* (*at last*), *when ye have made much slaughter among them, bind fast the fetters; and* (*thereafter*) *either show kindness* (by letting them go free) *or take ransom* (*for them*), where اِضْرِبُوا الرِّقَابَ = ضَرْبَ الرِّقَابِ فَنَدَلًا زُرَيْقُ الْمَالَ ; تَفْدُونَ فِدَاءً = فِدَاءً, and تَمُنُّونَ مَنًّا = مَنًّا, ضَرْبًا نَدَلَ الثَّعَالِبِ *carry off camels, O Zuraik, as foxes carry off* (*their prey*), where اُنْدُلِ الْمَالَ نَدَلًا = نَدَلًا الْمَالَ ; صَبْرًا لَا جَزَعًا *be patient and do not give way to immoderate grief*, i. e. اِصْبِرْ صَبْرًا وَلَا تَجْزَعْ ; أَمْهِلْ مَهْلًا *gently! softly!* i. e. مَهْلًا ; سَقْيًا لَكَ *may God give thee rain!* i. e. سَقَاكَ اللّٰهُ سَقْيًا ; رَعْيًا لَكَ *may God keep thee!* i. e. رَعَاكَ اللّٰهُ رَعْيًا ; تَعْسًا لَكَ *mayest thou stumble!* i. e. تَعِسْتَ تَعْسًا ; أَكْفُرُ بَعْدَ رَدِّ الْمَوْتِ عَنِّي أَكْفُرًا *shall I be ungrateful after thou hast averted death from me?* i. e. أَأَكْفُرُ كُفْرًا ; أَتَوَانَيْتَ تَوَانِيًا وَقَدْ عَلَاكَ الْمَشِيبُ *dost thou delay* (or *loiter*), *seeing that grey hairs have already come upon thee?* i. e. أَتَتَوَانَى تَوَانِيًا ; سُبْحَانَ اللّٰهِ *the absolute glory of God!* or سُبْحَانَهُ *His absolute glory!* scil. أُسَبِّحُ *I praise* (which is an إِخْبَارٌ or statement of fact), or سَبِّحْ, سَبِّحِي, &c., *praise thou*, &c. (which is an إِنْشَاءٌ, a command

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or wish); مَعَاذَ اللّٰهِ *God forbid!* i. e. أَعُوذُ مَعَاذَ اللّٰهِ *I seek the refuge of God;* حَنَانَيْكَ يَا رَبِّ *have mercy on me, O my Lord!* i. e. لَبَّيْكَ اللّٰهُمَّ ; حِنَّ (تَحَنَّنْ or) عَلَيَّ حَنَانًا *I wait intent upon Thy service, O God!* i. e. أُلَبُّ لَكَ لَبًّا = أُلَبُّ لَكَ لَبَّا وَإِلْبَابًا; سَمْعًا وَطَاعَةً *hearing and obeying,* or *to hear is to obey,* i. e. أَسْمَعُ سَمْعًا وَأُطِيعُ طَاعَةً; خَيْرَ مَقْدَمٍ *welcome!* i. e. قَدِمْتَ خَيْرَ مَقْدَمٍ *thou art arrived the best of arrivals.*

Rem. *a.* In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a مَصْدَرٌ مُؤَكِّدٌ (§. 26), but merely as بَدَلٌ مِنَ ٱلْفِعْلِ *a substitute for the verb,* or نَائِبٌ مَنَابَ ٱلْفِعْلِ *supplying the place of the verb;* so that, according to them, نَدْلًا ٱلْمَالَ is simply = أُنْدُلِ ٱلْمَالَ, سَقْيًا لَكَ = سَقَاكَ ٱللّٰهُ, and أُكْفُرًا = أُكْفُرْ.

Rem. *b.* In such cases as حَنَانَيْكَ and لَبَّيْكَ the dual is regarded as being used, not لِلتَّثْنِيَةِ *to express two occasions,* but لِلتَّكْرِيرِ وَٱلتَّكْثِيرِ *to indicate repetition and frequency.*

b) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are :—

α) Phrases expressive of wish, salutation, and the like; as جَدْعًا لَكَ *may thy nose be cut off!* تَبًّا لَكَ *perdition to thee!*

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أَتَيْتَ, scil. مَرْحَبًا وَأَهْلًا وَسَهْلًا; اَلتَّبَّ or اَلزَمَكَ اللّٰهُ اَلْجِدْعَ i. e. صَادَفْتَ or, *thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place;* مَرْحَبًا بِكَ, i. e. أَتَيْتَ مَكَانًا يَرْحَبُ بِكَ, *thou art come to a place where there is plenty of room for thee (to a comfortable place)*; phrases equivalent to *welcome!* مَرْحَبًا بِكَ اللّٰهُ وَسَهْلًا *may God give thee plenty of room and ease!*

β) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (اَلتَّحْذِيرُ); or in which one or more individuals are urged to do something or attack some object (اَلْإِغْرَاءُ). In the former case, the speaker may mention 1) either the person who is to be on his guard, or 2) the person or thing he is to guard against, repeating the word or not, at pleasure; or lastly, 3) both together, connecting them by the conjunction وَ. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples: إِيَّاكَ, or إِيَّاكَ إِيَّاكَ, *take care!* i. e. إِيَّاكَ أُحَذِّرُ *thee I warn*; رِجْلَكَ *thy foot!* scil. قِ *take care of;* رَأْسَكَ *thy head!* scil. نَحِّ, *bend aside;* اَلْأَسَدَ, or اَلْأَسَدَ اَلْأَسَدَ, *the lion! the lion!* scil. اِحْذَرْ *beware of, guard against;* اَلْجِدَارَ اَلْجِدَارَ *the wall! the wall!* اَلصَّبِيَّ اَلصَّبِيَّ *the child! the child!* اَلطَّرِيقَ اَلطَّرِيقَ *the road! the road!* scil. خَلِّ *clear;* إِيَّاكَ وَالْأَسَدَ *mind the lion!* scil. إِيَّاكَ أُحَذِّرُ

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إِيَّاكَ وَالْمَعَادَاةَ ; وَاحْذَرِ الْأَسَدَ *guard thyself against enmity;* إِيَّاكَ وَالْمُحْدَثَاتِ *keep clear of innovations* or *new-fangled ideas;* إِيَّاكَ أَنْ تَفْعَلَ كَذَا, or, less correctly, إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا, *beware of doing so and so* (where أَنْ, followed by the imperfect subjunctive, is put instead of the accusative of a noun); إِيَّاكَ وَأَنْ تَشْتَغِلَ بِهٰذَا الْجَدَلِ *take care not to meddle with this sort of contention;* رَأْسَكَ وَالْحَائِطَ *thy head and the wall!* scil. مَازِ رَأْسَكَ وَالسَّيْفَ ; نَحِّ رَأْسَكَ وَاحْذَرِ الْحَائِطَ *Māzin, thy head and the sword!* scil. يَا مَازِنُ قِ رَأْسَكَ وَاحْذَرِ السَّيْفَ ; الْعَدُوَّ الْعَدُوَّ *the foe! the foe!* scil. خُذُوا *seize, attack;* أَخَاكَ أَخَاكَ, or أَخَاكَ وَالْإِحْسَانَ إِلَيْهِ, *be always kind to your brother,* scil. إِلْزَمْ, *cleave to;* مَكَانَكَ *keep your place!* scil. إِلْزَمْ ; شَأْنَكَ بِإِبِلِكَ *do as you like with your camels,* scil. إِفْعَلْ, *do;* كُلَّ شَيْءٍ وَلَا شَتِيمَةَ حُرٍّ *everything but reviling a freeborn man!* scil إِيتِ وَرَاءَكَ أَمَامَكَ ; كُلَّ شَيْءٍ وَلَا تَرْتَكِبْ شَتِيمَةَ حُرٍّ *before thee! behind thee!* scil. اُنْظُرْ *look;* عُذْرَكَ *thy excuse!* scil. هَلُمَّ, or أَحْضِرْ, *produce;* حَدِيثَكَ *thy story!* scil. هَاتِ *give here, tell.*

Rem. *a.* If a single accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by وَ, the verb is never expressed. — Vulgarly, إِيَّاكَ الْأَسَدَ is used instead of إِيَّاكَ وَالْأَسَدَ, and the like.

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REM. *b.* It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e. g. إِيَّايَ وَٱلشَّرَّ *keep me from evil!* scil. نَحِّنِي عَنِ ٱلشَّرِّ وَنَحِّ ٱلشَّرَّ عَنِّي; إِيَّايَ وَأَنْ يَحْذِفَ أَحَدُكُمُ ٱلْأَرْنَبَ *preserve me from seeing any of you throw at* (or *shoot at*) *a hare!* scil. نَحِّنِي عَنْ مُشَاهَدَةِ حَذْفِ ٱلْأَرْنَبِ وَنَحِّ إِذَا بَلَغَ ٱلرَّجُلُ ٱلسِّتِّينَ فَإِيَّاهُ وَإِيَّا ٱلشَّوَابِّ; حَذْفَهَا عَنْ حَضْرَتِي وَمُشَاهَدَتِي *when a man reaches sixty, let him avoid the young women* (where observe the irregular use of إِيَّا with a substantive).

γ) Various phrases, of which the following may serve as examples. We may say to a hunter, ٱلْكِلَابَ عَلَى ٱلْبَقَرِ *the dogs at the antelopes!* scil. أَرْسِلْ *let loose;* or of a person who is aiming at a target, ٱلْقِرْطَاسَ وَٱللّٰهِ *the target, by God!* scil. يُصِيبُ *he will hit;* or if we hear people shouting at the first appearance of the new moon, ٱلْهِلَالَ وَٱللّٰهِ *the new moon, by God!* scil. أَبْصَرُوا *they have seen;* or to one who tells us a dream, خَيْرًا وَمَا سَرَّ *what is good and cheering,* scil. رَأَيْتَ *thou hast seen* or *dreamed;* or to a man who has done something mean, أَكُلَّ هٰذَا بُخْلًا *all this out of stinginess?* scil. فَعَلْتَ *hast thou done?*

δ) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians

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اَلاِخْتِصَاصُ *the specification* or *particularisation* (of the pronoun) — is to show that this accusative is the noun which the pronoun represents and to which the statement made refers. It is to be explained by an ellipsis of أَعْنِي *I mean*, or أَخُصُّ *I specify*. Examples: نَحْنُ الْعَرَبَ أَسْخَى مَنْ بَذَلَ *we Arabs*—lit. *we, (I mean) the Arabs, — are the most liberal among the generous*; نَحْنُ الصَّعَالِيكَ لَا طَاقَةَ بِنَا عَلَى الْمُرُوءَةِ *we, the miserably poor, have not the ability to be generous as becomes men*; نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ *we, the band of prophets, have no heirs (among men)*; بِنَا تَمِيمًا يُكْشَفُ الضَّبَابُ *by us, Tèmīm, the mist is swept away*; إِنَّا بَنِي مِنْقَرٍ قَوْمٌ ذَوُو حَسَبٍ *we, the Bènū Minḳar, are a people of high worth*; أَلَمْ تَرَ أَنَّا بَنِي دَارِمٍ زُرَارَةُ مِنَّا أَبُو مَعْبَدِ *seest thou not that Zurāra, the father of Ma'bèd, is one of us, the Bènū Dārim?* (مَعْبَدِ in rhyme for مَعْبَدٍ); أَنْتُمُ الْمُؤْمِنِينَ لَا تَجْزَعُوا *ye, (I mean) the believers, grieve not ye*; بِكَ اللَّهَ نَرْجُو الْفَضْلَ *in Thee — God — we hope for bounty*; سُبْحَانَكَ اللَّهَ الْعَظِيمَ (*I assert*) *Thy absolute glory — the great God.*

Rem. *a.* This kind of اِخْتِصَاصٌ is only a species of the نَصْبٌ عَلَى الْمَدْحِ وَالذَّمِّ وَالشَّتْمِ وَالتَّرَحُّمِ or *accusative of praise, blame, reproach, and pity*; e. g. اَلْحَمْدُ لِلَّهِ الْحَمِيدَ *praise belongs to God, the praiseworthy*;

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اَلْمُلْكُ لِلّٰهِ أَهْلَ الْمُلْكِ *kingdom belongs to God, (the Being) entitled to kingdom;* وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ *and his wife, the* (miserable) *carrier of firewood;* أَتَانِي زَيْدٌ الْفَاسِقَ الْخَبِيثَ *Zèid came to me, the base wicked wretch;* مَرَرْتُ بِهِ الْمِسْكِينَ الْبَائِسَ *I passed by him, the poor wretch;* in all of which examples the word أَعْنِي, *I mean*, may be supplied.

REM. *b.* In such phrases as إِلَيْكَهَا *there it is for you!* هَاكَ يَدِي *there's my hand for you!* فَهَاكَ نَظْمًا *here then is a poem for you!* هَاكَ السَّيْفَ *take the sword!* the accusative is used, because إِلَيْكَ and هَاكَ (vol. I., §. 368, rem. *d*) are in point of sense equivalent to خُذْ *take* (خُذْهَا or خُذْهَا إِلَيْكَ, خُذْ يَدِي). Similarly, in the phrases عَلَيْكَ زَيْدًا, دُونَكَ زَيْدًا, عِنْدَكَ زَيْدًا, *seize Zèid!* دُونَكَهُ, دُونَكُمُوهُ, *take him!* the accusative does not depend upon أَنْ تَأْخُذَ (*that thou shouldst seize*), to be supplied after the preposition, but upon an imperative, such as خُذْ or الْزَمْ, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside* or *close by you.* So also in the phrases حَيَّهَلَ الثَّرِيدَ *come quickly to the ṯèrīd* (a sort of hash or stew), where the interjection is equivalent to إِيتِ مُسْرِعًا; تَيْدَ زَيْدًا *gently with Zèid! treat Zèid gently!* = أَمْهِلْهُ; بَلْهَ زَيْدًا, or, with the genitive, بَلْهَ زَيْدٍ *let alone Zèid, say nothing of Zèid* = اُتْرُكْهُ or دَعْهُ; and رُوَيْدَ زَيْدًا, or رُوَيْدَ زَيْدٍ, *treat Zèid gently!* = أَرْوِدْهُ or أَمْهِلْهُ. In the case of بَلْهَ and رُوَيْدَ with the accusative, the fètḥa is a بِنَاءٌ or indeclinable ending (as in أَيْنَ *where?*); whereas with the genitive, it is the termination of the construct accusative of بَلْهٌ = تَرْكٌ *leaving, letting alone*, and رُوَيْدٌ, the diminutive of رُودٌ, *slow and gentle motion, gentleness.* We may

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also say تَيْدَكَ, رُوَيْدَكَ, *softly! gently!* تَيْدَكَ زَيْدًا, رُوَيْدَكَ زَيْدًا, *gently with Zeid!* رُوَيْدَكِي, رُوَيْدَكُمَانِي, رُوَيْدَكُمُونِي, etc., *gently with me!* the agent (كَ, etc.) being in the genitive.

36. The adverb إِنَّ *truly, certainly,* and the conjunction أَنَّ *that,* as likewise the conjunctions compounded with these two words, such as لٰكِنَّ or وَلٰكِنَّ, *but, yet,* كَأَنَّ *as if, as though,* and لِأَنَّ *because* (see vol. I., §. 362, *f*, and §. 367, *f*, *k*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (رَأَى) is embodied in these particles.* This takes place both when the subject immediately follows إِنَّ, &c., and when it is separated from them by a portion of the predicate of إِنَّ, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle لَ may be prefixed to the predicate of إِنَّ; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by قَدْ, the particle لَ ought not to be prefixed to it. Examples: إِنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *God is mighty over all* (lit. *see God, He is mighty over all*); إِنَّ الْحَدَائِقَ لَا تَدُومُ

* Compare *en* and *ecce* in Latin, as *en eum, ecce eum* or *eccum.*

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youth does not last; إِنَّ اللّٰهَ لَغَفُورٌ رَحِيمٌ *God is forgiving, merciful;* وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ *and a part of the believers were averse;* لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ *by thy life, they were bewildered in their intoxication;* أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللّٰهِ آلِهَةً أُخْرَى *do ye testify that there are other gods with the (true) God?* إِنَّ بِالشِّعْبِ الَّذِي دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sèlá (there lies) a murdered man;* إِنَّ فِي ذٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ *in this there is an example* (or *warning*) *to those possessed of insight;* إِنَّ فِي قَتْلِكَ أَيُّهَا الشَّيْخُ لَصَلَاحًا لِلْمُسْلِمِينَ *in putting thee to death, old man, there is a benefit to the Muslims;* حُكِيَ أَنَّ مَلِكًا مِنْ مُلُوكِ الْهِنْدِ كَانَ لَهُ زَوْجَةٌ *it is narrated that one of the kings of India had a wife;* وَفِي الْحَدِيثِ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللّٰهِ إِنَّ أُمِّي افْتُلِتَتْ فَجَاءَةً *and in the ḥadīṯ* — or *collection of traditions* — (*we read*) *that a man said, O apostle of God! my mother has died suddenly;* كَأَنَّ فِي أُذُنَيْهِ وَقْرًا *as if in his ears (were) hardness of hearing;* كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ *as if it were a glittering star;* وَهٰذَا لِأَنَّ الْعِلْمَ نُورٌ وَالْوُضُوءَ نُورٌ *and (he did) this because knowledge is a light and the ablution (before prayer) is a light;* وَلٰكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ *but the hypocrites do not understand.*

REM. *a.* These particles, along with those mentioned in rem. *f*,

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are named by the grammarians إِنَّ وَأَخَوَاتُهَا *'inna and its sisters*, or اَلْحُرُوفُ اَلْمُشَبَّهَةُ بِالْفِعْلِ *the particles which resemble the verb* in having a certain verbal meaning and force, لِوُجُودِ مَعْنَى اَلْفِعْلِ فِيهَا or لِأَنَّ مَعَانِيَهَا مَعَانِي اَلْفِعْلِ مِثْلَ أَكَّدْتُ وَشَبَّهْتُ وَاسْتَدْرَكْتُ وَتَمَنَّيْتُ وَتَرَجَّيْتُ. The word governed by them is called their اِسْمٌ or *noun*, and the predicate is called their خَبَرٌ or *predicate*.

Rem. *b*. If the predicate is placed between إِنَّ or أَنَّ and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, إِنَّ مَعَكَ صَاحِبَكَ means *your* friend *is with you;* but إِنَّ صَاحِبَكَ مَعَكَ *your friend is* with *you*.

Rem. *c*. A second subject after إِنَّ, أَنَّ, and لٰكِنَّ, may be put in the nominative, if the common predicate has been already expressed; as إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا, or وَبِشْرٌ, *verily Zèid is sitting, and Bišr* (i. e. عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ وَبِشْرًا; (وَبِشْرٌ كَذٰلِكَ or وَبِشْرٌ جَالِسٌ, *I know that Zèid is sitting, and Bišr;* لٰكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا, or وَخَالِدٌ, *but 'Amr is going away, and Ḫālid;* إِنَّ اَلْخِلَافَةَ وَالنُّبُوَّةَ فِيهِمْ وَالْمَكْرُمَاتُ وَسَادَةٌ أَطْهَارُ *verily the califate and the office of prophet are in them* (*in their tribe*), *and noble deeds and chiefs of spotless character*.

Rem. *d*. When مَا is appended to إِنَّ, أَنَّ, كَأَنَّ, and لٰكِنَّ, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (مَا اَلْكَافَّةُ *the hindering mā*), and hence their noun is put in the nominative; as إِنَّمَا اَلرِّبَا فِي اَلنَّسِيئَةِ *verily usury is in the delay* (*of payment*); إِنَّمَا اَلصَّدَقَاتُ لِلْفُقَرَاءِ *the*

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obligatory alms are only for the poor (إِنَّمَا is usually restrictive, see §. 185, and vol. I., §. 362, *g*); إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ *it is only revealed to me that your God is one God;* وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ *and know that your wealth and your children are a temptation;* كَأَنَّمَا شُعَلُ الْكِبْرِيتِ مَنْظَرُهَا *as if flames of sulphur were its face;* كَأَنَّمَا عِمَامَتُهُ بَيْنَ الرِّجَالِ لِوَاءٌ *as if his turban were a standard among men.* The same influence is exercised by the ضَمِيرُ الشَّأْنِ or ضَمِيرُ الْقِصَّةِ (vol. I., §. 367, *f*); as إِنَّهُ أَمَةُ اللّٰهِ ذَاهِبَةٌ *verily the handmaiden of God is departing;* إِنَّهُ مَنْ يَأْتِنَا نَأْتِهِ *verily, whoever comes to us, we will go to him;* إِنَّهُ أَنَا اللّٰهُ *verily I am God.*

REM. *e.* If the lightened (مُخَفَّفٌ) forms إِنْ, أَنْ, كَأَنْ, and لٰكِنْ, be used, their government is likewise hindered, and their noun is put in the nominative. — إِنْ is in this case always followed by لَ, as إِنْ زَيْدٌ لَمُنْطَلِقٌ *verily Zèid is going away;* إِنْ هٰذَانِ لَسَاحِرَانِ *verily these two are sorcerers;* وَإِنْ كُلٌّ لَمَا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and verily all, gathered together* (مَا مَزِيدَةٌ لِلتَّأْكِيدِ), *shall be brought before Us.* — As to أَنْ, the grammarians assume an ellipse of the ضَمِيرُ الشَّأْنِ, as عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ *I know that Zèid is going away*, i. e. أَنَّهُ or أَنَّهُ; قَدْ عَلِمُوا أَنْ هَالِكٌ كُلُّ مَنْ يَحْفَى وَيَنْتَعِلُ *they know that every one who is barefooted and shod, will die (alike).* We find also such examples as فَلَوْ أَنَّكِ فِي يَوْمِ الرَّخَاءِ سَأَلْتِنِي فِرَاقَكِ *if thou hadst asked me to part from thee in the day of affluence,* for أَنَّكِ; بِأَنَّكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ (*they know*) *that thou art autumnal showers and a plenteous rain,* for بِأَنَّكَ; and even وَإِنْ كُلًّا لَمَا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ *and verily thy Lord will*

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repay every one (*according to*) *their works* (مَا مَزِيدَةٌ لِلْفَصْلِ), where others read وَإِنَّ كُلًّا. — Examples of كَأَنْ: كَأَنَّ نَدْيَاهُ حُقَّانِ *as if its breasts were two round ivory caskets*; كَأَنَّ ظَبْيَةً تَعْطُو إِلَى وَارِقِ ٱلسَّلَمْ *like a gazelle which stretches* (*her head*) *to the leafy sèlèm-tree*; where others read كَأَنَّ ثَدْيَيْهِ, and كَأَنَّ ظَبْيَةً, or (regarding أَنْ as redundant) كَأَنْ ظَبْيَةٍ in the genitive. — Examples of لٰكِنْ: لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِي ضَلَالٍ مُبِينٍ *but the wrong-doers are this day in manifest error*; لٰكِنِ ٱلرَّاسِخُونَ فِي ٱلْعِلْمِ مِنْهُمْ *but those of them who are firmly rooted in knowledge.*

Rem. *f.* The words لَيْتَ, *utinam, would that — !* and عَلَّ or لَعَلَّ, *perhaps*, are construed in the same way as إِنَّ, &c.; as يَا لَيْتَ بَيْنَكَ وَبَيْنِي بُعْدَ ٱلْمَشْرِقَيْنِ *O that there were between thee and me the distance of east from west!* وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ *and what lets thee know* (*whether*) *perchance the hour* (*of the resurrection*) *is near?* If مَا be added (see rem. *d*), the government of عَلَّ or لَعَلَّ is hindered, as لَعَلَّمَا أَنْتَ حَالِمٌ *perchance thou wilt behave with calmness* (or *moderation*); but the noun of لَيْتَمَا may be put either in the nominative or in the accusative, as قَالَتْ أَلَا لَيْتَمَا هٰذَا ٱلْحَمَامُ لَنَا *she said, O would that these doves were ours!* يَا لَيْتَ مَا أُمُّنَا شَالَتْ نَعَامَتُهَا *O would that our mother took her departure!* — These words seem, as has been already remarked in vol. I., §. 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb. لَعَلَّ, however, sometimes takes a genitive; as لَعَلَّ أَبِي ٱلْمِغْوَارِ مِنْكَ قَرِيبُ *perhaps 'Abu 'l-Migwār may be near thee*; لَعَلَّ ٱللّٰهِ فَضَّلَكُمْ عَلَيْنَا بِشَيْءٍ *perhaps God may have given you some superiority over us.*

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REM. *g*. With the suffixes of the 1st person we say إِنَّنَا, إِنَّنِي or إِنِّي, إِنَّا, and so with أَنَّ, كَأَنَّ and لٰكِنَّ; but لَعَلِّي is more usual than لَعَلَّنِي, whilst conversely لَيْتِي is very rare. The corresponding Hebrew particle to إِنَّ, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנְּנִי and הִנֵּנִי, *ecce me*.

REM. *h*. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e. g. كَأَنَّ أُذُنَيْهِ إِذَا تَشَوَّفَا قَادِمَةٌ أَوْ قَلَمًا مُحَرَّفَا *his ears, when he looks out eagerly, are like a quill or a pointed reed-pen*; إِنَّ حُرَّاسَنَا أُسْدًا *verily our guards are lions*; يَا لَيْتَ أَيَّامَ ٱلصِّبَى رَوَاجِعَا *O would that the days of youth could return!* يَا لَيْتَنِي إِيَّاكَ *O would that I were thou!*

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as مَشَى زَيْدٌ وَٱلطَّرِيقَ *Zèid went along the road*; مَا زِلْتُ أَسِيرُ وَٱلنِّيلَ *I did not cease going along the Nile*; فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ *decide then upon your affair with your companions*; مَا صَنَعْتَ وَأَبَاكَ *what hast thou done, together with thy father?* مَا شَأْنُكَ وَزَيْدًا *I went together with Zèid*; or مَا لَكَ وَزَيْدًا, *what hast thou to do with Zèid?* مَا لَكَ وَٱلتَّلَدُّدَ حَوْلَ نَجْدٍ *what hast thou to do with loitering about Nèǵd?* حَسْبُكَ (كَفِيكَ or قَطْكَ) وَزَيْدًا دِرْهَمٌ *a dirham is enough for thee together with Zèid*; وَحَسْبُكَ وَٱلضَّحَّاكَ سَيْفٌ مُهَنَّدٌ *a sword of*

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good steel is enough for thee with (when thou meetest) *aḍ-Ḍaḥḥāk;* وَٱلْحَجَّ شَأْنَكَ *do as thou pleasest* (§. 35, *b*, *β*) *about the pilgrimage* (= عَلَيْكَ شَأْنُكَ مَعَ ٱلْحَجِّ); إِمْرَءًا وَنَفْسَهُ *let a man alone* (= دَعْهُ مَعَ نَفْسِهِ). This وَ is called by the grammarians, like the وَ that governs the subjunctive (§. 15, *e*), وَاوُ ٱلْمَعِيَّةِ or وَاوُ ٱلْجَمْعِ *the wāw of simultaneousness*, and وَاوُ ٱلْمُصَاحَبَةِ *the wāw of association* or *concomitance*.*

Rem. This accusative is termed ٱلْمَفْعُولُ مَعَهُ or *the object in connection with which something is done.* It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן, *I too, with my maidens, will fast so.*

38. The person or thing called, ٱلْمُنَادَى, is generally preceded by one or other of the حُرُوفُ ٱلنِّدَاءِ, or حُرُوفُ ٱلْمُنَادَاةِ, *interjections*. The principal of these are: أَ, آ, يَا, أَيَا, هَيَا, أَيْ, آيْ; أَيُّهَا (fem. أَيَّتُهَا), to which يَا may also be prefixed; and وَا.

a) Of the first seven of these particles the most common are أَ, يَا, and أَيَا. They require after them a noun not

* Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

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defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

α) The *nominative* — in the singular always without the tènwīn — is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as يَا مُحَمَّدُ *O Muḥammad* (nom. مُحَمَّدٌ); يَا عَمَّارُ *O 'Ammār* (nom. عَمَّارٌ); يَا عَمْرُو *O 'Amr* (nom. عَمْرٌو, vol. I. §. 8, rem *b*); يَا طَلْحَةُ *O Ṭalḥa*; يَا سِيبَوَيْهِ *O Sībawèih*; يَا تَابِطَ شَرًّا *O Ta'abbaṭa Śarran*; يَا فَاطِمَةُ *O Fāṭima*; يَا زَيْنَبُ *O Zèinèb*; يَا رَقَاشِ *O Raḳāś*; يَا ضَبِّيُّ *O man of the tribe of Ḍabba* (ضَبَّةُ); يَا رَجُلُ *O thou man*; يَا سَيِّدُ *O sir*; يَا عَيْنُ *O eye*; يَا جَارِيَةُ مَا اسْمُكِ *what is thy name, girl?* يَا رِجَالُ *ho you men*; يَا رَجُلَانِ *ho you two men*; يَا نَبِيُّونَ *O prophets*; يَا هٰذَا, يَا هٰذِهِ, يَا هٰؤُلَاءِ, *you there!*

β) The *accusative* is used: 1) when the person or thing called is indefinite and not directly addressed by the speaker; as when a blind man says يَا رَجُلًا خُذْ بِيَدِي *some man, take my hand*, or يَا جَارِيَةً خُذِي بِيَدِي *some woman, take my hand*; or a preacher, يَا غَافِلًا وَالْمَوْتُ يَطْلُبُهُ *O thou that art heedless, whilst Death is seeking thee*; or a poet, يَا رَاحِلًا يَبْغِي زِيَارَةَ طَيْبَةٍ *O traveller that wishest to visit Ṭaïba* (ël-Medīna); أَيَا رَاكِبًا

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إِمَّا عَرَضْتَ فَبَلِّغَا نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلْأَقِيَا *O rider, if thou fallest in with (them), tell my comrades of Nèǵrān that there is no meeting (for us).* 2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as يَا عَبْدَ اللّٰهِ *O 'Abdu-'llāh;* يَا سَيِّدَ الْوُحُوشِ *O lord of the wild beasts;* يَا أَبَا الْحُصَيْنِ *O father of the little fortress* (an epithet of the fox); يَا صَاحِبَيَّ *O ye two companions of mine;* يَا مُوقِدَيْ نَارِي *O ye two kindlers of my fire;* يَا بَنِي إِسْرَائِيلَ *O children of Israel;* أَيَا إِخْوَانَنَا *O brethren of ours;* يَا مُعْطِيَ كُلَّ خَيْرٍ *O thou that art ascending a hill;* يَا طَالِعًا جَبَلًا *O thou that art gifted with every good thing;* يَا رَفِيقًا بِالْعِبَادِ *O thou that art kind towards men;* يَا خَيْرًا مِنْ زَيْدٍ *O thou that art better than Zèid;* يَا حَسَنًا وَجْهُهُ *O thou that art handsome in face;* يَا مَضْرُوبًا غُلَامُهُ *O thou whose slave has been beaten.*

The simple نِدَاءٌ, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, خِطَابٌ, to a definite individual. In the compound نِدَاءٌ no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which,

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therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the tènwīn in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *b*).

REM. *a*. When no interjection is expressed, the same rules apply as above; e.g. عِتْبَانُ *O 'Itbān;* ذَا ٱلْعَرْشِ *O Lord of the Throne;* خَلِيلَيَّ *O my two friends;* أَحْبَابَ أَنْفُسِنَا *beloved of our souls!* أَحِبَّتَنَا *O friends of ours!* يُوسُفُ أَعْرِضْ عَنْ هٰذَا *Joseph, turn away from this (leave it alone, take no further notice of it);* أَصْبِحْ لَيْلُ *become morning, O night;* إِفْتَدِ مَخْنُوقُ *ransom thyself, O throttled one.* With pronouns this omission is very rare; as ذَا ٱرْعِوَآءً *thou there, refrain (from folly),* for يَا ذَا; بِمِثْلِكَ هٰذَا لَوْعَةٌ وَغَرَامُ *through the like of thee, thou (man) there, (comes) heartache and torment* (or *ruin*); ثُمَّ أَنتُمْ هٰؤُلَآءِ تَقْتُلُونَ أَنْفُسَكُمْ *thereafter ye, ye men there, were slaying your own selves;* مَنْ لَا يَمُوتُ أَرْحَمْ مَنْ يَمُوتُ *O Thou that diest not, have mercy upon him who is dying.*

REM. *b*. The suffix of the first person singular, ـِي, is generally shortened in the vocative into *kèsra*, ـِ (see above, at the end of the section); as يَا رَبِّ *O my lord;* رَبِّ أَرِنِي *my Lord, show me;* يَا نَفْسِ *O my soul;* يَا عِبَادِي, or يَا عِبَادِ, *O my servants;* أَخِلَّآءِ *my friends!* يَا بُنَيِّ *O my dear son.* This remark does not, of course, apply to words ending in ـًى or ـٍ, from radicals tert. و et ى; as يَا فَتَايَ, from فَتًى *a youth,* يَا قَاضِيَّ, from قَاضٍ *a judge.* Other forms

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are admissible, besides ـِي and ـَ; as, from عَبْدٌ *a slave*, يَا عَبْدِيَ, يَا عَبْدَ, يَا عَبْدِي or يَا عَبْدَا, and in pause يَا عَبْدَاهْ, يَا عَبْدِيَهْ (compare no. *c*, rem. *d*). E. g. يَا ابْنَ أُمَّ *O son of my mother*, él-Kor. vii. 149, يَا ابْنَ عَمَّ *O son of my uncle*, يَا بُنَيَّ *O my dear son*, for بُنَيِّ, عَمِّ, أُمِّ; يَا بِنْتَ عَمَّا لَا تَلُومِي وَاهْجَعِي *O daughter of my uncle, do not scold, but go to sleep*; يَا رَبِّ تَجَاوَزْ عَنِّي *O my Lord, forgive me*; يَا عَمَّاهْ هَلْ كُنْتَ أَعْوَرَ قَطُّ *O my uncle, wast thou ever blind of one eye?* The words أَبٌ *father* and أُمٌّ *mother* admit of the peculiar forms يَا أَبَتِ and يَا أُمَّتِ (also pronounced with fètḥa, يَا أَبَتَ, يَا أُمَّتَ), which become in pause يَا أَبَهْ and يَا أُمَّهْ. We likewise meet with يَا أَبَتَاهْ and يَا أُمَّتَاهْ.

Rem. *c.* On the principle alluded to at the end of the section, as well as in rem. *b*, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians اَلتَّرْخِيمُ *the softening* of the voice (compare vol. I., §. 283). Namely: 1) All substantives, whether proper or common, masculine or feminine, that end in ـَة; as يَا تَوْبَ for يَا تَوْبَةُ, يَا أَجَارِيَ for يَا أَجَارِيَةُ, يَا مَيَّ for يَا مَيَّةُ, يَا أُسَمَّ for يَا أُسَمَّةُ, يَا مُعَوِيَ for يَا مُعَوِيَةُ (names of men); يَا أُمَيْمَ for يَا أُمَيْمَةُ, يَا عَاذِلَ for يَا عَاذِلَةُ, *O thou (woman) that reproachest (me)*; يَا نَاقَ for يَا نَاقَةُ, *O she-camel*; يَا شَا ٱدْجُنِي (or ٱرْجُنِي) *keep to the house, O sheep!* for يَا شَاةُ. 2) Simple proper names, not ending in ـَة, that contain at least *four* letters; as يَا مَازِنُ for يَا مَازِنِ, يَا سُعَا for يَا سُعَادُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as يَا عُثْمَ for يَا عُثْمَانُ, يَا أَعَامِ for يَا أَعَامِرُ, يَا أَمَالِ for يَا أَمَالِكُ,

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يَا مُرْوَ, يَا مَنْصُ, يَا مِسْكِ, يَا جَعْفَ, for يَا عُثْمَانُ, مَرْوَانُ, مَنْصُورُ, مِسْكِينُ, جَعْفَرُ; but in other cases it must be retained, as يَا مُخْتَا, يَا مَحِي, يَا قَنُو, يَا غُرْنِي, يَا فِرْعَو, for مُخْتَارُ, مَجِيدُ, قَنُورُ, فِرْعَونُ, and غُرْنِيقُ, though some admit the forms يَا فِرْعَ and يَا غُرْنَ. Words not ending in ـَة may also be inflected without regard to the portion dropped; as يَا حَارُ, يَا جَعْفُ, يَا ثَمِي, instead of حَارِ, جَعْفَ, and ثَمُو (for حَارِثُ, جَعْفَرُ, and ثَمُودُ); and the same thing is admissible when the termination ـَة is not of the fem. gender, as يَا مَسْلَمُ, instead of مَسْلَمَ, for مَسْلَمَةُ (a man's name). Proper names compounded with a genitive (as عَبْدُ شَمْسٍ), or forming a complete proposition (as بَرَقَ نَحْرُهُ, تَأَبَّطَ شَرًّا) do not admit of any abbreviation, though we occasionally find such examples as يَا تَأَبَّطَا, dropping شَرًّا; but if they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (vol. I., §. 264), they are shortened by the rejection of the second word, as يَا سِيبَ, يَا مَعْدِي, for سِيبَوَيْهِ, مَعْدِي كَرِبَ. 3) To these may be added some rarer cases, as يَا صَاحِ *O companion*, for صَاحِبُ, as صاحِ شَمِّرْ ولا تَنْزِلْ ذَاكِرَ ٱلْمَوْتِ *friend, gird up thy dress, and cease not to be mindful of death;* and كَرَا, for كَرَوَانُ, in the proverb أَطْرِقْ كَرَا *crouch down quietly, O bustard* (or *partridge*); as well as the words يَا فُلُ (for فُلَانُ) and يَا هَنْ = يَا رَجُلُ. These last are inflected as follows:—

	Sing.	Dual.	Plur.
M.	يَا فُلُ	يَا فُلَانِ	يَا فُلُونَ
F.	يَا فُلَةُ (فُلَاةُ, فُلَ)	يَا فُلَتَانِ	يَا فُلَاتُ
M.	يَا هَنْ	يَا هَنَانِ	يَا هَنُونَ
	(يَا هَنَهْ, يَا هَنَاهْ)	(يَا هَنَانِيهْ)	(يَا هَنُونَاهْ)
F.	يَا هَنَةُ, يَا هَنْتُ	يَا هَنَتَانِ	يَا هَنَاتُ
	(يَا هَنَتَاهْ)	(يَا هَنَتَانِيهْ)	(يَا هَنَاتُوهْ)

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Rem. *d.* We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, اَللّٰهُ, from which we may say يَا اَللّٰهُ or, irregularly retaining the hèmza, يَا أَللّٰهُ.* Another is produced by the insertion of the pronoun ذَا or هٰذَا between the interjection and the vocative; as يَا ذَا اَلْمُخَوِّفُنَا ; يَا رِجَالُ, يَا رَجُلُ instead of يَا هٰذَا اَلرَّجُلُ, يَا هٰؤُلَاءِ اَلرِّجَالُ بِمَقْتَلِ شَيْخِهِ *O thou there, who terrifiest us with the murder of thy chief.* But cases like يَا اَلْأَسَدُ شِدَّةً *O (thou who art like) the lion in strength;* مِنْ أَجْلِكِ يَا اَلَّتِي تَيَّمْتِ قَلْبِي *because of thee* (for مِنْ أَجْلِكِ), *O thou who hast enslaved my heart;* and فَيَا اَلْغُلَامَانِ اَللَّذَانِ فَرَّا *and O ye two slaves, who have fled;* are very rare.

Rem. *e.* If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (اَلْبَدَلُ, see §. 139, rem. *b*, 2), or it be connected with another vocative by a conjunction (عَطْفُ اَلنَّسَقِ, see §. 139, rem. *b*, 3), the ordinary rules are followed; as يَا زَيْدُ زَيْدُ *O Zèid, Zèid;* يَا رَجُلُ زَيْدُ *O thou man there — Zèid;* يَا زَيْدُ وَعَمْرُو *O Zèid and 'Amr;* يَا رَجُلُ وَزَيْدُ *O thou man and Zèid;* يَا زَيْدُ أَوْ عَمْرُو *O Zèid or 'Amr;* but يَا زَيْدُ عَبْدَ اَللّٰهِ *O Zèid — (I mean) 'Abdu 'llāh;* يَا زَيْدُ وَعَبْدَ اَللّٰهِ *O Zèid and 'Abdu 'llāh.* If, however, the connected word (اَلْمَنْسُوقُ) has the article, both the nominative and

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* The more usual form, however, is اَللّٰهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا اَللّٰهُمَّ. The origin of the termination مُمَّ is uncertain.

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accusative are admissible; as يَا عَمْرُو وَالْحَارِثَ, or وَالْحَارِثُ, *O 'Amr and êl-Ḥāriṯ;* يَا زَيْدُ وَالْغُلَامَ, or وَالْغُلَامُ, *O Zèid and the slave;* يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ, or وَالطَّيْرُ, *O mountains, repeat ye (the praises of God) with him, and ye birds.* — Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, يَا سَعْدُ سَعْدَ الْأَوْسِ, or يَا سَعْدَ, *O Sâd, Sâd of (the tribe of) êl-'Aus;* يَا تَيْمَ تَيْمَ عَدِيٍّ, or يَا تَيْمَ, *O Tèim, Tèim of (the tribe of) 'Adī;* يَا زَيْدُ زَيْدَ الْيَعْمَلَاتِ الذُّبَّلِ *O Zèid, Zèid of the high-bred camels of slender make.* The grammarians explain the accusative by saying either that the second accusative is مُقْحَمٌ *arbitrarily inserted*, or that the genitive has been dropped in the first instance. In the one case the original construction is يَا سَعْدَ الْأَوْسِ; in the other, يَا سَعْدَ الْأَوْسِ سَعْدَ الْأَوْسِ.

REM. *f.* If a vocative, expressed by the nominative, be connected with another substantive by a عَطْفُ التَّوْكِيدِ (see §. 139, rem *a*) or a عَطْفُ الْبَيَانِ (see §. 139, rem. *b*, 3), the appositive may be put either in the nominative or the accusative; as يَا تَمِيمُ أَجْمَعُونَ, or أَجْمَعِينَ, *O (tribe of) Tèmīm, all of you;* يَا مُحَمَّدُ النَّبِيُّ, or النَّبِيَّ, *O Muḥammad the prophet;* يَا رَجُلُ زَيْدٌ, or زَيْدًا, *O thou man there, Zèid;* يَا هٰذَا زَيْدٌ, or زَيْدًا, *id.*; يَا غُلَامُ بِشْرٌ, or بِشْرًا, *O slave, Biśr;* unless it has a genitive after it, when it must be in the accusative; as يَا تَمِيمُ كُلِّكُمْ *O (tribe of) Tèmīm, all of you;* يَا إِبْرٰهِيمُ خَلِيلَ اللّٰهِ *O Abraham, the friend of God;* يَا زَيْدُ ذَا الْحِيَلِ *O Zèid, skilled in wiles;* أَزَيْدُ أَخَا وَرْقَاءَ *O Zèid, brother of Warḳā;* يَا زَيْدُ ابْنَ أَخِي *O Zèid, my brother's son;* يَا هِنْدُ

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اَبْنَةَ عَمِّنَا *O Hind, our uncle's daughter.* — If the word اِبْنٌ stands between the names of son and father, it loses its prosthetic ا (vol. I., §. 21, *b*), and the name of the person addressed may be put either in the nominative or the accusative; as يَا زَيْدُ بْنَ عَمْرٍو, or يَا زَيْدَ, *O Zèid, son of 'Amr;* مُرَّ يَا مُرَّةَ بْنَ تَلِيدٍ *Murra, O Murra, Murra son of Tèlīd;* وَتَبْنِي الْمَجْدَ يَا عُمَرَ بْنَ لَيْلَى *and thou buildest up glory, O 'Omar son of Lèilā.* The same construction holds with اِبْنَةٌ; as يَا هِنْدُ اَبْنَةَ عَاصِمٍ, or يَا هِنْدَ, *O Hind, daughter of 'Āṣim.*

Rem. *g.* An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as يَا زَيْدُ الْعَاقِلُ, or الْعَاقِلَ, *O Zèid the intelligent;* يَا هٰذَا الْعَاقِلُ, or الْعَاقِلَ, *O thou there, the intelligent;* يَا زَيْدُ الْكَرِيمُ الْأَبِ, or الْكَرِيمَ, *O Zèid, whose father is noble;* فَمَا كَعْبُ بْنُ مَامَةَ وَابْنُ سُعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ الْجَوَادَا *not Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful.*

Rem. *h.* The interjection يَا is sometimes prefixed to an imperative, as أَلَا يَا اسْجُدُوا *O, prostrate yourselves;* أَلَا يَا اسْلَمِي يَا دَارَ مَيَّ عَلَى الْبِلَى *O be thou safe, O house of Maiya, despite (all) wear and tear,* or *during wear and tear;* أَلَا يَا صَبِّحَانِي قَبْلَ غَارَةِ سِنْجَالِ *O bring me a morning-draught before the attack on Sinǵāl;* to the optative لَيْتَ (see §. 36, rem. *f*), as يَا لَيْتَ شِعْرِي *O would that I knew;* يَا لَيْتَنِي كُنْتُ مَعَهُمْ *O would that I had been with them;* and to a nominal or verbal proposition, as يَا بُؤْسَ لِزَيْدٍ *O, woe to Zèid;* يَا لَعْنَةَ اللّٰهِ وَالْأَقْوَامِ كُلِّهِمُ وَالصَّالِحِينَ عَلَى سِمْعَانَ مِنْ جَارِ *O, the curse of God and of all the peoples*

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and of the just be upon Sim'ān as a neighbour; يَا قَلَّ خَيْرُ ٱلْغَوَانِي *O, little is the good of the women.* In these cases some grammarians assume an ellipse of the مُنَادًى or *person called*, as يَا قَوْمِ بُوسَ لِزَيْدٍ, whilst others regard يَا merely as a حَرْفُ تَنْبِيهٍ or *particle used to excite attention.*

b) أَيُّهَا and يَا أَيُّهَا (or يَايُّهَا) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as يَا أَيُّهَا ٱلنَّاسُ *O people;* يَا أَيُّهَا ٱلْمَلِكُ *O king;* يَا أَيَّتُهَا ٱلنَّفْسُ *O soul;* يَا أَيَّتُهَا ٱلْمَرْأَةُ, or أَيَّتُهَا ٱلْمَرْأَةُ, *O woman;* يَا أَيُّهَا ٱلَّذِينَ آمَنُوا *O ye who believe;* أَيَّتُهَا ٱلْعِيرُ *O caravan;* أَيُّهَ ٱلْمُؤْمِنُونَ *O believers.* The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبِلْ *thou there, come forward!* أَلَا أَيُّهَذَا ٱلْبَاخِعُ ٱلْوَجْدَ نَفْسَهُ *O thou there, whose soul passion* (or *grief*) *is killing;* أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ *O thou there, who barkest at* (*revilest*) *the Bènū 's-Sīd.*

REM. أَيُّهَا is occasionally used لِلْاِخْتِصَاصِ, *for specification* (see §. 35, *b*, *δ*), by a speaker to call attention to himself or himself and his companions; as أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا ٱلرَّجُلُ *as for me I will do so and so, O man* (meaning himself); اَللّٰهُمَّ ٱغْفِرْ لَنَا أَيَّتُهَا ٱلْعِصَابَةُ *O God, forgive us, O band* (me and my companions); فَتَخَلَّفْنَا أَيَّتُهَا ٱلثَّلَاثَةُ *and so we remained behind, O three* (we three). In this case أَيُّهَا must be preceded by a clause containing the pronoun to which it refers, and يَا is never prefixed to it.

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c) وَا, which is used to express sorrow or pain, and is hence called حَرْفُ النُّدْبَةِ, *the particle of lamentation,* follows the same rules as يَا; e. g. وَا مُحَمَّدُ *alas Muḥammad!* وَا عَبْدَ اللهِ *alas 'Abdu-'llāh!* Generally, however, the termination ـَا, in pause ـَاهْ, is added, which usually effaces the final vowels; as وَا زَيْدَا, or وَا زَيْدَاهْ, *alas Zèid!* وَا مَعْدِى كَرِبَا, وَا عَبْدَ الْمُطَّلِبَاهْ. If a genitive follows, this termination is annexed to it, and not to the governing word; as وَا أَمِيرَ الْمُؤْمِنِينَاهْ *alas for the commander of the faithful!* Similarly with اِبْنٌ *son,* وَا عَمْرُو بْنَ الزُّبَيْرَاهْ *alas for 'Amr the son of ez-Zubèir!* But as to an adjective, there is a doubt, some admitting وَا زَيْدُ الْكَرِيمَاهْ *alas for the noble Zèid,* and others not.

Rem. *a.* وَا can be prefixed only to a proper name or a definite word; we cannot say وَا رَجُلَاهْ or وَا هٰذَاهْ. Nor can it precede اَلَّذِى; though it may be prefixed to مَنْ, as وَا مَنْ حَفَرَ بِئْرَ زَمْزَمَاهْ *alas for him who dug the well of Zèmzèm!*

Rem. *b.* يَا may also be used لِلنُّدْبَةِ, as أَلَا يَا عَمْرُو عَمْرَاهْ *O 'Amr, 'Amr!*

Rem. *c.* Words ending in the ĕlif maḳṣūra (ـَى) usually reject that termination before adding ـَاهْ, as وَا مُوسَاهْ, from مُوسَى *Moses,* though وَا مُوسَيَاهْ is admissible. See vol. I., §. 368, rem. *b.*

Rem. *d.* The suffix pronoun of the 1st pers. sing. may either be

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retained or rejected; as وَا عَبْدِيَا, or وَا عَبْدَا, *O my servant!* وَا ظَهْرَاهْ *O my back!* وَا أَسَفَا, يَا أَسَفَى or يَا حَسْرَتَا, وَا حَسْرَتَا, وَا حَرَبَا, يَا حَسْرَتَى or يَا وَيْلَتَى, يَا لَهْفَى, *O my grief!* — The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion: وَا غُلَامَكَاهْ, *alas for thy slave*, is masc., the fem. being وَا غُلَامَكِيهْ; whereas وَا غُلَامَهَاهْ is fem., the masc. being وَا غُلَامَهُوهْ. Compare certain forms of يَا هَنْ under *a*, rem. *c*, 3.

REM. *e.* In verse the form ـَاهْ is occasionally used, even out of pause; as يَا هَنَاهْ *O thou there;* يَا مَرْحَبَاهْ بِحِمَارِ عَفْرَا *O welcome is the ass of 'Afrā.*

39. *a*) When the negative لَا is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the tènwīn. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: لَا رَجُلَ فِي ٱلدَّارِ *there is no man in the house;* لَا إِلٰهَ إِلَّا ٱللّٰهُ *there is no god but God;* ذٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ *this book, there is no doubt regarding it;* لَا رَجُلَ قَائِمٌ *there is no man standing;* لَا أَحَدَ خَيْرٌ مِنْكَ *there is no one better than thou;* لَا إِلٰهَيْنِ *there are not two Gods;* لَا رِجَالَ هُنَا *there are no men here;* لَا مُسْلِمِينَ فِي ٱلْمَدِينَةِ *there*

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are no Muslims in the city; لَا نَاصِرِينَ لَكَ *there are no helpers for thee;* لَا مُسْلِمَاتِ عِنْدَنَا *there are no Muslim women in our possession;* لَا لَذَّاتِ لِلشَّيْبِ *there are no pleasures for grey hairs;* دَوَابُّ ٱلْمَاءِ ٱلَّتِي لَا رِئَاتِ لَهَا *the aquatic animals which have no lungs.* But if the negative be separated from its object, it is put in the nominative; as لَا فِي ٱلدَّارِ رَجُلٌ *there is no man in the house;* لَا فِيهَا غَوْلٌ *in it* (viz. *the wine of Paradise*) *there is no injurious force.*

Rem. *a.* The rule regarding the retention of the terminations ِن and َن in the dual and plural may seem to be contradicted by such examples as لَا يَدَيْ لَكَ بِٱلظُّلْمِ *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); لَا أُذُنَيْ لَهَا *she has no ears;* قَمِيصٌ لَا كُمَّيْ لَهُ *a shirt without sleeves;* لَا نَاصِرِي لَكَ *thou hast no helpers;* but in these cases the grammarians say that the preposition لِ is مُقْحَمَةٌ تَوْكِيدًا لِلْإِضَافَةِ, *arbitrarily inserted to strengthen the annexation,* and that the preceding noun is really in the construct state. In the same way too they explain the phrases لَا أَبَا لَكَ, *thou hast no father,* and لَا أَخَا لَهُ, *he has no brother,* which are generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. The form أَبَ is, however, also used before لِ, as أَبِي ٱلْإِسْلَامُ لَا أَبَ لِي سِوَاهُ *êl-'Islām is my father, I have no father but it;* and if any transposition takes place, the ن of the dual and plural must of course be restored, as لَا لَكَ فِي هٰذَا يَدَانِ *thou hast nothing to do with this matter.*

Rem. *b.* The plur. fem. in ـَات may, it is said, take fèth instead of kèsr, as لَا مُسْلِمَاتَ عِنْدَنَا.

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REM. *c.* The interrogative أ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا أَرْعَوَاءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *has Sèlmā no patience?* أَلَا عُمُرَ وَلَّى مُسْتَطَاعٌ *has one no self-restraint, whose youth is on the wane?* أَلَا رُجُوعَ *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

b) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غُلَامَ رَجُلٍ حَاضِرٌ *there is no slave of any man present;* لَا صَاحِبَ صِدْقٍ مَوْجُودٌ *no true friend can be found.* But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwin is retained (compare §. 38, *a*, *β*, 2); as لَا طَالِعًا جَبَلًا ظَاهِرٌ *there is no one ascending a hill visible;* لَا رَاكِبًا فَرَسًا فِي ٱلطَّرِيقِ *there is no one riding a horse on the road;* لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا *there is no better (man) than Zèid in our opinion;* لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا *there is no one who speaks good with us;* لَا حَسَنًا فِعْلُهُ مَذْمُومٌ *no one whose deeds are good is blame-worthy;* لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ *there is no one among you who knows the Ḳor'ān by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§. 31), constantly

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reject the tènwīn; as إِنْ يَمْسَسْكَ ٱللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ *if God touch thee with trouble, there is none to remove it but He, and if He seek thee with good, there is none to keep back His bounty;* لَا مُبَدِّلَ لِكَلِمَاتِ ٱللّٰهِ *none can change the words of God.*

c) If an adjective be immediately annexed to an accusative after لَا, it may either take the same form without the tènwin, or it may retain the tènwīn, or, lastly, it may be put in the nominative with the tènwin; as لَا رَجُلَ ظَرِيفَ فِيهَا, or لَا رَجُلَ ظَرِيفًا, or لَا رَجُلَ ظَرِيفٌ, *there is no witty man in it* (the house). But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as لَا رَجُلَ فِيهَا ظَرِيفٌ, or ظَرِيفًا, *there is no witty man in it,* but not ظَرِيفَ.

d) If another substantive be connected with the accusative by the conjunction وَ, the particle لَا may be repeated or not. *α*) If لَا be repeated, the first substantive may be put in the accusative without the tènwīn, and the second either in the accusative, with or without the tènwīn, or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةً, قُوَّةٌ) إِلَّا بِٱللّٰهِ *there is no power and no strength save in God:* or the first substantive may be put in the nominative, and the second either in the accusative without the tènwīn or in the nominative; as

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لَا حَوْلَ وَلَا قُوَّةَ (قوة) إِلَّا بِاللّٰهِ. β) If لَا be not repeated, the first substantive is put in the accusative without the tènwīn, and the second either in the nominative or in the accusative with the tènwīn; as لَا رَجُلَ وَامْرَأَةَ (وامرأة) فِي الدَّارِ *there is neither man nor woman in the house.* Examples: لَا نَسَبَ الْيَوْمَ وَلَا خُلَّةَ *there is no kinship today and no friendship;* لَا أُمَّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبُ *may I have no mother, if this be so, and no father;* لَا أَبَ وَابْنًا مِثْلُ مَرْوَانَ وَابْنِهِ *there is no father and no son like Marwān and his son;* وَلَا لَغْوَ وَلَا تَأْثِيمَ فِيهَا وَلَا حَيْنَ وَلَا فِيهَا مُلِيمُ *and there is no idle talk in it* (in Paradise), *and no accusing* (one another) *of sin, and no death, and in it there is none to reproach;* يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ *a day in which there shall be no bartering, nor friendship, nor intercession.*

REM. *a.* The particle لَا, when used as above, is called by the grammarians لَا نَافِيَةُ الْجِنْسِ, or لَا لِنَفْيِ الْجِنْسِ, *the lā that denies the whole genus.* The substantive in the accusative is called اِسْمُ لَا, *the noun of lā,* and the predicate خَبَرُ لَا, *the predicate of lā.* The predicate may be omitted, when it has already been sufficiently indicated; as when one asks هَلْ عِنْدَكَ رَجُلٌ *is there a man in thy house?* and you reply لَا رَجُلَ *there is no one* (scil. عِنْدِي); or هَلْ مِنْ رَجُلٍ قَائِمٌ *is there any one standing up?* and you say لَا رَجُلَ *no one* (scil. قَائِمٌ). The omission of the noun, on the contrary, is very rare; as

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لاَ عَلَيْكَ, for لاَ بَأْسَ عَلَيْكَ, *there is no fear for thee* or *no harm will befal thee.*

Rem. *b.* The noun of لاَ should, according to the grammarians, be always indefinite (نَكِرَةٌ). Apparent examples to the contrary, as قَضِيَّةٌ وَلاَ أَبَا حَسَنٍ لَهَا, *a disputed case, and no 'Abū Ḥasan for it (to decide it)*, are explained to mean وَلاَ مُسَمًّى بِأَبِي حَسَنٍ, *and no one named 'Abū Ḥasan*, or وَلاَ مِثْلَ أَبِي حَسَنٍ, *and no one like 'Abū Ḥasan*; لاَ هَيْثَمَ ٱللَّيْلَةَ لِلْمَطِيِّ *there is no Haiṯam tonight for the beasts that carry us*; لاَ أُمَّةَ بِٱلْبِلاَدِ *there is no 'Umèiya in the land.* An adjective added to any of these names would be indefinite, as وَلاَ أَبَا حَسَنٍ حَنَّانًا لَهَا *and no compassionate 'Abū Ḥasan to decide it.*

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, *b*). This depends—

A. On the idea of *being* or *existence*, when expressed *α*) by the substantive verb كَانَ, or *β*) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as إِنْ كَانَ ٱلْبِلاَدُ مُقْدِرًا يُصِيبُهُ لاَ مَحَالَةَ *if the*

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calamity is decreed (or *fated*), *it will befal him without doubt;* كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ بِالطَّائِفِ *he and his brother were teachers in Ṭ-Ṭā'if;* لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا *that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you;* وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا *and whoever hath Satan as his companion, a bad companion is he!* فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ *and if they repent, it will be well for them;* إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ *if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him;* كُونُوا حِجَارَةً أَوْ حَدِيدًا *be ye stones or iron;* بِبَذْلٍ وَحِلْمٍ سَادَ فِي قَوْمِهِ الْفَتَى وَكَوْنُكَ إِيَّاهُ عَلَيْكَ يَسِيرُ *by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee;* وَمَا كُلُّ مَنْ يُبْدِي الْبَشَاشَةَ كَائِنًا أَخَاكَ *and not every one who shows a cheerful face is thy brother.* But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلَاثَةٌ *there was* (or *lived*) *a merchant, and he had* (lit. *there were to him*) *three sons* (كَانَ تَاجِرًا would mean *he was a merchant*); فَمَنْ كَانَ لَهُ مَالٌ كَثِيرٌ *but he who has* (lit. *to whom there is*) *much property;* الْمَقْدُورُ كَائِنٌ *what is fated will come to pass.*

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In the former case, the substantive verb is called by the grammarians كَانَ ٱلنَّاقِصَةُ, *the incomplete* or *defective, relative kāna,* because it requires an attribute to complete the sense; in the latter, كَانَ ٱلتَّامَّةُ, *the complete, absolute kāna,* because it contains the attribute in itself and does not require any other.

Rem. *a.* The subject is called اِسْمُ كَانَ, *the noun of kāna,* and the predicate خَبَرُ كَانَ *the predicate of kāna.* The natural sequence of the three is verb, subject, predicate, as كَانَ زَيْدٌ قَائِمًا; but we may also say وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ, as كَانَ قَائِمًا زَيْدٌ *and it was Our duty (it behoved Us) to succour the believers;* وَلَمْ يَكُ كُفُوًا لَهُ أَحَدٌ *and there is none equal unto Him;* and even قَائِمًا كَانَ زَيْدٌ, especially in interrogative and alternative sentences, as أَكْرِمِ ٱلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest, whether he be rich or poor.* This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by كَانَ أَخِي رَفِيقِي, because كَانَ رَفِيقِي أَخِي would naturally mean *my companion was my brother.*

Rem. *b.* كَانَ may sometimes be omitted, especially in alternative conditional clauses; as سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا *thou wilt be recompensed either with good or with evil* (i. e. إِنْ كَانَ جَزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا); قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا *what is spoken is spoken, be it true or false;* مَعْنَاهُ ٱلْمُبَالَغَةُ فِي ٱلشَّيْءِ كَائِنًا مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا *its meaning is 'to do one's utmost in a thing,' be it what it may,*

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whether good or bad; مِنْ لَدُ شَوْلاً فَإِلَى إِتْلَائِهَا *from the time they were pregnant, till their young were following them* (i. e. مِنْ لَدُنْ كَانَتِ اِئْتِنِي بِدَابَّةٍ وَلَوْ حِمَارًا ; (اَلنِّيَاقُ شَوْلاً *bring me a beast (to ride), even if it be an ass.*

REM. *c.* كَانَ is rarely merely redundant; as سَرَاةُ بَنِي أَبِي بَكْرٍ تَسَامَى عَلَى كَانَ اَلْمُسَوَّمَةِ اَلْعِرَابِ *the heroes of the Bènū 'Abī Bèkr ride upon branded Arab steeds;* فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانٍ لَنَا كَانُوا كِرَامِ *and how when thou passest by the dwelling of a tribe and of noble neighbours of ours?* وَلَمْ يُوجَدْ كَانَ مِثْلُهُمْ *and their like was not found.*

REM. *d.* The verb كَانَ, Æthiop. ኮነ: *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.— In Hebrew the radical כון retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانَ is supplied by הָיָה or הָוָה, Aram. הֲוָא, ܗܘܐ, *to fall* (هَوَى), *happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانَ, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: *a*) the idea of *duration*

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or *continuity*, as in دَامَ *to continue, to last*, construed in the perfect with the مَا الدَّيْمُومَةِ (see §. 7, and vol. I., §. 367, *n*), بَقِيَ *to remain, to last*; زَالَ, بَرِحَ, فَتِئَ, اِنْفَكَّ, *to cease*, construed, in the perfect or imperfect, with a negative particle; *b*) the idea of *change* or *conversion*, as in صَارَ, عَادَ, رَجَعَ, and آضَ, *to turn out, to become*; *c*) the idea of *time*, as in ظَلَّ *to be* or *do during the whole day*, بَاتَ *during the whole night*, أَسْفَرَ *at daybreak*, غَدَا or أَصْبَحَ *in the morning*, أَضْحَى *in the forenoon*, رَاحَ or أَمْسَى *in the evening*, all of which verbs are often used as simple synonyms of كَانَ, without any regard to the secondary idea of time; or, *d*) the idea of *negation*, by which that of existence itself is absolutely denied, as in لَيْسَ *not to be*. Examples: لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنَغَّصَةً لَذَّاتُهُ بِادِّكَارِ الْمَوْتِ وَالْهَرَمِ *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; لَا تَعُدَّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ *do not count thyself among men, as long as anger has the mastery over thee*; لَا يَزَالُ اللّٰهُ مُحْسِنًا إِلَيْكَ *may God never cease being beneficent to you*; لَا تَزَلْ ذَاكِرَ الْمَوْتِ *never cease bearing death in mind*; قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ *they said, we will not cease standing by it (worshipping it)*; صَارَ الطِّينُ خَزَفًا *the clay*

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وَكَانَ يَرَى ٱلْمَاءَ يَصِيرُ بُخَارًا وَٱلْبُخَارَ يَصِيرُ مَاءً *became pottery;* *and he thought that the water became vapour, and the vapour became water;* فَإِنَّكَ قَدْ شُرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ *and thou hast been sold, and hast become a slave in Mèkka;* وَمَا ٱلْمَرْءُ إِلَّا كَٱلسِّرَاجِ وَضَوْءِهِ يَعُودُ رَمَادًا *man is like nought but the lamp and its light, which becomes ashes;* آضَ سَوَادُ شَعَرِهِ بَيَاضًا *the blackness of his hair became whiteness;* اَلْعَدُوُّ مَا يَرْجِعُ صَدِيقًا *an enemy never becomes a friend;* ظَلَّ وَجْهُهُ مَسْوَدًّا *his face became black;* وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer);* وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ *and they went out in the morning with settled purpose;* أَصْبَحْتُمْ بِنِعْمَةِ ٱللَّهِ إِخْوَانًا *through the grace of God ye are become brethren;* تَمَنَّيْتَ أَنْ تُمْسِيَ فَقِيهًا مُنَاظِرًا *thou wishest to become a lawyer skilled in disputation;* لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱلسَّلَامَ لَسْتَ مُؤْمِنًا *say not to one who gives you the salutation, Thou art not a believer;* فَلَيْسَ سَوَاءً عَالِمٌ وَجَهُولُ *one who knows and one who does not know are not on an equality;* قَضَى ٱللَّهُ يَا أَسْمَاءُ أَنْ لَسْتُ زَائِلًا أُحِبُّكِ *God hath decreed, O 'Asmā, that I should not cease to love thee.*

REM. *a.* To the above verbs may be added جَاءَ, أَتَى, and قَعَدَ; as

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فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *and throw it on my father's face, (and) he shall become seeing* (*recover his sight*, explained by يَرْجِعْ بَصِيرًا); جَاءَ (or أَتَى) ٱلْبِنَاءُ مُحْكَمًا *the building became strong* or *firm*; أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *he sharpened his knife till it became like a javelin* (i. e. مِثْلَ حَرْبَةٍ). — Of these verbs three, viz. لَيْسَ, فَتِئَ and زَالَ, are always نَاقِصَةٌ; the others may be either نَاقِصَةٌ or تَامَّةٌ (see §. 41, at the end).

Rem. *b.* The verbs زَالَ, بَرِحَ, فَتِئَ, and ٱنْفَكَّ, must always be accompanied by a negative, expressed (as in the above examples with بَرِحَ and زَالَ) or implied, as وَأَبْرَحُ مَا أَدَامَ ٱللَّهُ قَوْمِي بِحَمْدِ ٱللَّهِ مُنْتَطِقًا مُجِيدًا *and I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* (أَبْرَحُ for لَا أَبْرَحُ, and مُجِيدًا in rhyme for مُجِيدًا); فَقُلْتُ لَهَا وَٱللَّهِ أَبْرَحُ قَاعِدًا *and I said to her, By God, I will not cease sitting still.*

Rem. *c.* The verb وُجِدَ, *to be found, be extant, exist*, is often reckoned one of the أَخَوَاتُ كَانَ, but erroneously; for it is either = كَانَ ٱلتَّامَّةُ, and has no predicate, or it is the passive of وَجَدَ, which governs two accusatives, and therefore naturally retains the second object (ٱلْمَفْعُولُ ٱلثَّانِي); as لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا *not one of them is found pure* (*in a pure state*), where صِرْفًا is a حَالٌ or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *do not find one of them pure*, where صِرْفًا is the second object.

Rem. *d.* The negative particles مَا and لَا, when مُشَبَّهَتَانِ بِلَيْسَ *assimilated to lèisa*, or used بِمَعْنَى لَيْسَ *in the signification of lèisa*, are also construed with the accusative of the predicate, provided

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1) that the predicate is placed after the subject, 2) that the exceptive particle إِلَّا is not interposed between them, 3) that the corroborative particle إِنْ is not added to مَا, and 4) that the subject and predicate of لَا are both undefined; e. g. مَا هٰذَا بَشَرًا *this is not a human being;* مَا هُنَّ أُمَّهَاتِهِمْ وَمَا هُمْ أَوْلَادُهَا *they are not their mothers; and they are not its children;* تَعَزَّ فَلَا شَيْءٌ عَلَى ٱلْأَرْضِ بَاقِيًا وَلَا وَزَرٌ مِمَّا قَضَى ٱللّٰهُ وَاقِيَا *take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed;* نَصَرْتُكَ إِذْ لَا صَاحِبٌ غَيْرَ خَاذِلٍ *I aided thee when thou hadst no companion who was not faithless;* but on the contrary, مَا إِنَّ طِبْنَا جُبْنٌ *our habit is not cowardice;* بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ وَلٰكِنْ أَنْتُمُ ٱلْخَزَفُ *ye Bènū Gudāna, ye are neither gold nor pure silver, but ye are pottery.* The fourth restriction is violated in such verses as: وَحَلَّتْ سَوَادَ ٱلْقَلْبِ لَا أَنَا بَاغِيًا سِوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا *and she dwelt in my heart's core, I desired no other than her and relaxed not in my love of her* (أَنَا being definite); فَلَا ٱلْحَمْدُ مَكْسُوبًا وَلَا ٱلْمَالُ بَاقِيَا *then neither is praise won nor does the money remain.* — If مَا has a second predicate, connected with the first by an adversative particle, such as بَلْ or لٰكِنْ, then the second must be put in the nominative, as مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ *Zèid is not standing but sitting*, i. e. بَلْ هُوَ قَاعِدٌ; but in any other case, the accusative is preferable to the nominative, as مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا or وَلَا قَاعِدٌ. — This government of مَا and لَا is peculiar to the dialect of el-Ḥigāz, and hence they are called مَا ٱلْحِجَازِيَّةُ and لَا ٱلْحِجَازِيَّةُ.

REM. *e.* The above construction of مَا and لَا is also extended to

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لَاتَ (vol. I., §. 182, rem. *b*), and to إِنِ ٱلنَّافِيَةُ or *the negative 'in* (see §. 158); as إِنْ هُوَ مُسْتَوْلِيًا عَلَى أَحَدٍ *he rules over nobody*; إِنَّ ذٰلِكَ نَافِعَكَ وَلَا ضَارَّكَ إِنِ ٱلْمَرْءُ مَيِّتًا *this cannot profit thee nor harm thee*; بِٱنْقِضَآءِ حَيَاتِهِ وَلٰكِنْ بِأَنْ يُبْغَى عَلَيْهِ فَيُخْذَلَا *a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends)*; وَلَاتَ حِينَ مَنَاصٍ *but it was no time of escape*; لَاتَ سَاعَةَ مَنْدَمٍ *it was not an hour for repentance.* The government of لَاتَ seems to be restricted to nouns denoting *time*, and either its subject or predicate is omitted, usually the former (لَاتَ حِينَ مَنَاصٍ = لَيْسَ ٱلْحِينُ حِينَ مَنَاصٍ).

Rem. *f.* Instead of the accusative, the أَخَوَاتُ كَانَ may take after them a verb in the imperfect, following the construction of كَانَ, §. 9, or §. 8, *e*; e. g. كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ ٱلْحَدَّادُ يَعْمَلُ شُغْلًا *he used never to cease sleeping as long as the blacksmith continued working at any work*; فَبَقِيَ يَنْظُرُ إِلَيْهَا *and he continued looking at them*; وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأُطِيلُ ٱلْحَدِيثَ مَعَهُ *and I sat down by him and conversed with him at great length*; صَارَ لَا يَتَكَلَّمُ *he became speechless*; صَارَ يَتَفَكَّرُ فِي كَذَا *he began to reflect upon such and such a subject*; فَظَلْتُمْ تَتَفَكَّهُونَ *and ye would be marvelling*; فَبَاتَا يَأْمُلَانِ مِيَاهَ بَدْرٍ *and they were all night hoping for* (or *longing for*) *the waters of Bèdr*; فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ *and he began wringing his hands*; تَٱللّٰهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ *by God, thou wilt not cease thinking* (or *speaking*) *of Joseph* (rem. *b*); تَنْفَكُّ تَسْمَعُ مَا حَيِيتَ بِهَالِكٍ حَتَّى تَكُونَهُ *thou wilt never cease, as long as thou livest, to hear of some one being dead, until thou art he* (*until thy own turn comes*).

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REM. *g.* With the construction of the أَخَوَاتُ كَانَ, mentioned in rem. *e*, we may connect that of the أَفْعَالُ ٱلْمُقَارَبَةِ or *verbs of approximation.* These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence. — 1) To the first class belong كَادَ, أَوْشَكَ, and كَرَبَ. *a*) كَادَ (1st p. sing. perf. كِدْتُ, rarely كُدْتُ), imperf. يَكَادُ, particip. كَآئِدٌ, was originally construed with the accusative of the predicate, as فَأُبْتُ إِلَى فَهْمٍ وَمَا كِدْتُ آئِبًا *and so I returned to (the tribe of) Fahm, but I was very near not returning;* but it commonly takes the predicate in the imperfect indicative, as إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا مِنْ بَعْدِ مَا *verily he was nigh leading us astray from our gods;* كَادَ تَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ *after the hearts of a part of them had well nigh swerved;* وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا *he found before them* (the two barriers or hills) *a people who could scarcely understand speech;* فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ *then they sacrificed her* (the cow), *but they were nearly not doing it;* إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا *when he stretches out his hand, he can hardly see it;* rarely the subjunctive with أَنْ, as مَا كِدْتُ أَنْ أُصَلِّيَ ٱلْعَصْرَ حَتَّى كَادَتِ ٱلشَّمْسُ أَنْ تَغْرُبَ *I was nearly not praying the 'aṣr* (or *afternoon prayer*) *till the sun was nearly setting;* كَادَتِ ٱلنَّفْسُ أَنْ تَفِيضَ عَلَيْهِ *my soul was nearly expiring over him* (for grief). *β*) أَوْشَكَ, little used in the perfect, generally takes أَنْ with the subjunctive, more rarely the imperf. indic.; as وَلَوْ سُئِلَ ٱلنَّاسُ ٱلتُّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا *and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse;* فَمُوشِكَةٌ

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أَرْضُنَا أَنْ تَعُودَ خِلَافَ ٱلْأَنِيسِ وُحُوشًا يَبَابَا *and our land is nearly becoming, after our friend's departure, a desolate wilderness;* يُوشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ فِي بَعْضِ غِرَّاتِهِ يُوَافِقُهَا *he who flees from his fate, is likely to meet it on some occasion when he is off his guard.* This verb is either personal or impersonal, for we may say يُوشِكُ زَيْدٌ يَجِيءُ (as in the third of the above examples), or يُوشِكُ زَيْدٌ أَنْ يَجِيءَ (as in the first), or يُوشِكُ أَنْ يَجِيءَ زَيْدٌ (where the real subject of يُوشِكُ is the following clause). The form يُوشَكُ is a vulgarism. γ) كَرَبَ (rarely كَرِبَ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرَبَ ٱلْقَلْبُ مِنْ جَوَاهُ يَذُوبُ *my heart was nearly melting away from grief;* وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا *when their throats* (lit. *necks*) *were nigh being cut to pieces* (*with drought* or *thirst*). To these may be added such verbs as هَلَهَلَ يُدْرِكُهُ *he was near overtaking him;* أَلَمَّ يَفْعَلُ كَذَا *he was near doing so and so;* أَرَادَ, e. g. فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ *and they found a wall which was about to fall;* أَرَادَ ٱلْمَرِيضُ أَنْ يَمُوتَ *the sick man is about to die;* هَمَّ, e. g. هَمَّ ٱلسِّرَاجُ أَنْ يَخْمُدَ *the lamp was on the point of going out;* and the like. — 2) To the second class belong عَسَى, حَرَى, and اِخْلَوْلَقَ. α) عَسَى (1st p. sing. عَسَيْتُ, rarely عَسِيتُ), used, we may say, only in the perfect, was originally construed, like كَادَ, with the accusative, as in the half verse لَا تُكْثِرَنَّ إِنِّي عَسَيْتُ صَائِمًا *do not* (*abuse me*) *so much, for I may become a faster,* and in the proverb عَسَى ٱلْغُوَيْرُ أَبُؤُسًا *perhaps the little cave may become* (*may bring*) *misfortunes,* or *perhaps el-Ġowèir* (the name of a well) *may become* (*may bring*) *misfortunes;* but generally it is construed with أَنْ and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ

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perhaps your Lord may have mercy on you; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا *may it not be, if it were ordained you to fight, that ye would not fight?* rarely with the imperf. indic., as عَسَى فَرَجٌ يَأْتِي بِهِ *perhaps God may bring some joy;* عَسَى الْكَرْبُ الَّذِي أَمْسَيْتَ فِيهِ يَكُونُ وَرَاءَهُ فَرَجٌ قَرِيبُ *perhaps some joy may be close behind the sorrow in which thou now art.* This verb, like أَوْشَكَ, is either personal, عَسَى زَيْدٌ أَنْ يَقُومَ, as in the above examples, or impersonal, عَسَى أَنْ يَقُومَ زَيْدٌ, as عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ *perhaps ye may be averse to a thing, though it be good for you.* Still another construction is possible, viz. with a pronominal suffix in the accusative, عَسَاكَ قَائِمٌ or عَسَاكَ أَنْ تَقُومَ, like لَعَلَّ (§. 36, rem. *f*), just as conversely لَعَلَّ may be followed by the imperf. indic. or the subjunctive with أَنْ, as وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا *and what lets thee know (whether) perchance the hour is near?* لَعَلَّهُ أَنْ يَنْصُرَكُمْ عَلَى هٰؤُلَاءِ الظَّلَمَةِ *perhaps He may aid you against these evil-doers.* β) حَرَى, rare, with أَنْ and the subjunctive; as حَرَى زَيْدٌ أَنْ يَقُومَ or حَرَى أَنْ يَكُونَ ذٰلِكَ. γ) اِخْلَوْلَقَ, rare, with أَنْ and the subjunctive, as اِخْلَوْلَقَتِ السَّمَاءُ أَنْ تَمْطُرَ *the sky is likely to rain;* اِخْلَوْلَقَ أَنْ يَأْتِيَ *it is likely he may come.* — 3) With these two classes of verbs the grammarians connect a third, which they call أَفْعَالُ الشُّرُوعِ, or أَفْعَالُ الْإِنْشَاءِ, *the verbs of beginning.* Such are: أَخَذَ, جَعَلَ, شَرَعَ, طَفِقَ (rarely طَفَقَ and طَبِقَ), عَلِقَ, أَقْبَلَ, قَامَ, أَنْشَأَ, and هَبَّ, *to begin,* used, we may say, only in the perfect, and followed by the imperf. indic.; as جَعَلَ يَلُومُهُ *he began to reproach him;* وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ *and they began to sew together of the leaves of Paradise* (to cover their nakedness); عَلِقَ حَوْضِي نُغَرٌ مُكِبٌّ إِذَا غَفَلْتُ غَفْلَةً يَعُبُّ *when I was off my guard for a moment, the nightingales,*

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dipping in their heads, began to drink of my cistern; وَعَلِقْتُ أَقْسِمُ اللَّحْمَ *and I began to divide the meat among the people of* بَيْنَ أَهْلِ صَنْعَاءَ *Ṣan'ā;* أَقْبَلَتِ الْحَمَامَةُ تَحُومُ فِي طَلَبِ الْمَاءِ *the pigeon began to fly about in search of water;* قَامَتِ الْمَرْأَةُ تَنُوحُ *the woman began to wail aloud;* هَبَّتْ تَلُومُنِي *she began to reproach me.*

43. The adverbial accusative depends —

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated: —

a. The *time in* or *during which* an act takes place; as فَرَآهُ الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ *the caliph saw him one day washing his feet;* لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ *he knows not how he shall die on his dying day;* مَشَيْتُ كُلَّ الْيَوْمِ, or بَعْضَ الْيَوْمِ, *I walked the whole day,* or *part of the day;* لَمْ أَدْرِ الْأَمْسَ جَاءَ إِلَى هٰهُنَا أَمِ الْيَوْمَ *I did not know whether he came here yesterday or today;* سَكَنَ فِي بَعْضِ الْقُرَى أَيَّامًا *he stopped (a few) days in a village;* اِسْتَعِذْ بِاللّٰهِ مِنْهُ لَيْلًا وَنَهَارًا *implore God night and day to protect you from it;* سَيُعْطِيكَ الْكِتَابَ غَدًا *he will give you the book tomorrow;* وَجَاءُوا أَبَاهُمْ عِشَاءً *and they*

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تَأَمَّلَ شَهْرَيْنِ فِي ٱخْتِيَارِ *came to their father in the evening;* لَمْ يَبِتْ ٱلأُسْتَاذُ *reflect two months upon the choice of a teacher;* عَلَى ٱلْفِرَاشِ أَرْبَعِينَ سَنَةً *he did not pass the night on a bed for forty years;* قَامَ فِي خِلَالِ ٱلدَّرْسِ أَحْيَانًا *he stood up at times whilst lecturing;* وَكُنْتُ بُرْهَةً مِنَ ٱلزَّمَانِ أَتَفَكَّرُ *and I continued reflecting for a considerable time;* قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ *I killed him last year;* صُمْتُ رَمَضَانَ *I fasted during Ramaḍān;* جِئْتُ زَمَنَ ٱلشِّتَاءِ *I came in the winter-time;* قَالَ حِينَ لَقِيَهُ *he said at the time of his meeting him* (or *when he met him*); عَصْرَ حَانَ مَشِيبٌ *at the time when old age is drawing near;* كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (*it shall seem*) *as if they, on the day they shall see it, had not tarried* (*in their graves*) *save an evening or its morning;* جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ ٱلدَّهْرِ *I sat with him for a long time,* i. e. زَمَنًا طَوِيلًا.

REM. *a.* A *maṣdar* is often put in the accusative of time by an ellipse of some such word as وَقْتَ *at the time of;* e. g. جَاءَ طُلُوعَ ٱلشَّمْسِ *he came at sunrise,* i. e. وَقْتَ طُلُوعِ ٱلشَّمْسِ; وَرَدْتُ خُفُوقَ ٱلنَّجْمِ *I arrived at the setting of the Star* (the Pleiades); كَانَ ذٰلِكَ مَقْدَمَ ٱلْحَاجِّ *this happened at the time of the arrival of the caravan of pilgrims,* or صَلٰوةَ ٱلْعَصْرِ *at the time of afternoon prayer,* or خِلَافَةَ ٱلْمَأْمُونِ *during the caliphate of el-Ma'mūn;* وَإِدْبَارَ ٱلنُّجُومِ *and at the setting of the stars;*

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انْتَظَرَ بِهِ نَحْرَ جَزُورَيْنِ *they waited for him for the space of time in which one might slaughter two camels.* Examples of more violent elisions are: لَا أُكَلِّمُهُ الْقَارِظَيْنِ *I will not speak to him as long as the two gatherers of acacia berries* (or *leaves*) *are away* (i. e. *I will never speak to him*), for مُدَّةَ غَيْبَةِ الْقَارِظَيْنِ; لَا آتِيهِ الْفَرْقَدَيْنِ *I will not go to him as long as the two Pointers* (the two stars which point to the Polestar) *endure* (i. e. *I will never go to him*), for مُدَّةَ بَقَاءِ الْفَرْقَدَيْنِ.

Rem. *b.* Peculiar is the use of بُكْرَةً, سَحَرَ, سُحْرَةً, ضُحْوَةً, غُدْوَةً, and فِينَةً, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e. g. لَقِيتُهُ سَحَرَ *I met him this morning*; جَاءَ يَوْمَ الْجُمُعَةِ سَحَرَ *he came on Friday in the morning*; جِئْتُ يَوْمَ الْخَمِيسِ بُكْرَةً *I came on Thursday in the morning*; لَقِيتُهُ فِينَةً بَعْدَ فِينَةٍ = الْفِينَةَ بَعْدَ الْفِينَةِ *I met him time after time.*

b. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ *they travelled four miles*; مَشَيْتُ فَرْسَخَيْنِ *I walked two parasangs*; جَرَى غَلْوَةً *he ran a bowshot*; نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا) *he looked right and left*; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًّا وَبَحْرًا *he conquered the enemy by land and sea*; أَمَامَ, قُدَّامَ, *before*; خَلْفَ, وَرَاءَ, *behind*; وَسْطَ *in the middle*; حَوْلَ *around*; فَوْقَ *above*; تَحْتَ *under*; عِنْدَ *beside, by*; &c.

Rem. *a.* When the place of the act is definitely specified, the

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preposition فِي must be used; as جَلَسْتُ فِي ٱلدَّارِ *I sat down in the house*; صَلَّيْتُ فِي مَسْجِدِ ٱلنَّبِيِّ *I prayed in the mosque of the prophet*; أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ *I stopped at the place where Ḥosèin was killed*; not جَلَسْتُ ٱلدَّارَ, صَلَّيْتُ مَسْجِدَ, and أَقَمْتُ مَقْتَلَ. Excepted is the case when a vague noun of place, such as مَكَانٌ or مَقَامٌ, is construed with a verb conveying the idea of stopping or remaining, as جَلَسْتُ مَكَانَ زَيْدٍ *I sat down in Zèid's place*; and also the case when a noun of place is construed with the verb from which it is derived, as قَعَدْتُ مَقْعَدَ زَيْدٍ, or جَلَسْتُ مَجْلِسَ زَيْدٍ, *I sat down in Zèid's seat*; قَامَ مَقَامَهُ *he stood up in his place*, or *supplied his place*. — The nouns جَانِبٌ, وَجْهٌ, جِهَةٌ, نَاحِيَةٌ, *side, quarter*, خَارِجٌ *outside*, دَاخِلٌ, جَوْفٌ, *inside*, require فِي, as نِمْتُ فِي خَارِجِ ٱلدَّارِ *I slept outside the house*; but in later Arabic we often find the accusatives جَانِبَ, خَارِجَ, and دَاخِلَ, as also قُرْبَ *near*, for فِي قُرْبِ, شَرْقِيَّ *on the east*, غَرْبِيَّ *on the west*, for فِي شَرْقِيِّ, فِي غَرْبِيِّ, and the like. — Observe also such phrases as: هُوَ مِنِّي مَنَاطَ ٱلثُّرَيَّا *he is as far from me as (the place where) the Pleiades (hang in the sky)*; هُوَ مِنِّي مَزْجَرَ ٱلْكَلْبِ *he is as far from me as (the place to which) I would drive a dog*; هُوَ مِنِّي مَعْقِدَ ٱلْإِزَارِ *he is as close to me as the waistband of my 'izār* (or *wrapper*).

REM. *b*. The accusative of time and place is called by the grammarians ٱلظَّرْفُ *the vessel* (see vol. I., §. 221, rem. *a*), or ٱلْمَفْعُولُ فِيهِ *that in which the act is done*.

c. The *state or condition*, ٱلْحَالُ, of the subject or object of an act, or of both, whilst the act is taking place; as جَاءَ زَيْدٌ رَاكِبًا

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وَقَفَ عَلَى بَابِ ٱلْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ *Zèid came riding; he stood at the entrance of the cave, saluting him (and) saying to him;* وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا *and enter the gate, prostrating yourselves;* ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَامًا وَقُعُودًا *who bear God in mind, standing up and sitting down;* يُقَوَّمُ بِٱلثِّقَافِ ٱلْعُودُ لَدْنًا *a piece of wood can be straightened with the ṭiḳāf* (a kind of tool), *while it is soft;* خُلُقٌ نَشَأْتُ بِهِ غُلَامًا *a habit with which I grew up as a young man;* كَأَنَّ قُلُوبَ ٱلطَّيْرِ رَطْبًا وَيَابِسًا لَدَى وَكْرِهَا ٱلْعُنَّابُ وَٱلْحَشَفُ ٱلْبَالِي *(it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or decaying dates;* رَكِبْتُ ٱلْفَرَسَ مُسْرَجًا *I rode the horse saddled;* لَقِيتُ ٱلسُّلْطَانَ عِنْدَهُ بَاكِيًا *I met the sulṭān in his house, weeping;* وَمَنْ يَعْصِ ٱللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and his Apostle, and shall transgress his ordinances, He shall make him enter into fire, to abide in it for ever;* مَرَرْتُ بِزَيْدٍ جَالِسًا *I passed by Zèid, (as he was) sitting down;* وَجَاءَتْ بِهِ سَبْطَ ٱلْعِظَامِ *and she brought him forth long-limbed;* كُنْتُ فِي ٱلْبُسْتَانِ زَاهِرًا *I was in the garden, whilst it was in bloom;* وَأَصْبَحَ عَنِّي بِٱلْغُمَيْصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يَسْأَلُ *and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at el-*

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Gomèisū; لَقِيتُهُ رَاكِبَيْنِ *I met him, (whilst we were) both riding;* مَتَى مَا تَلْقَنِى فَرْدَيْنِ *whenever thou meetest me, both (of us being) alone;* لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا *I met him, (whilst the one of us was) going up (and the other) coming down.*

REM. *a.* The حَالٌ is, in relation to the grammatical structure of the phrase to which it belongs, a فَضْلَةٌ or *redundancy*, for جَاءَ زَيْدٌ, *Zèid came*, is a complete, intelligible sentence, without the addition of رَاكِبًا *riding*. It answers the question كَيْفَ *how?* in regard to the state or condition of the subject or object of the act.

Rem. *b.* The حَالٌ depends upon a regent (عَامِلُ ٱلْحَالِ), which may be either a verb, as جَاءَ زَيْدٌ رَاكِبًا; or a verbal adjective (vol. I., §§. 230, 231), as زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا *Zèid is beating 'Amr standing*, زَيْدٌ مَضْرُوبٌ قَائِمًا *Zèid is beaten standing*, زَيْدٌ حَسَنٌ قَائِمًا *Zèid looks handsome standing*, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid looks more handsome standing than he does sitting;* or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like لَعَلَّ, لَيْتَ and كَأَنَّ, as زَيْدٌ فِى ٱلدَّارِ قَائِمًا *Zèid is in the house standing* (where فِى ٱلدَّارِ is equivalent to مُسْتَقِرٌّ فِى ٱلدَّارِ), فِيهَا زَيْدٌ قَائِمًا *in it is Zèid standing*, عِنْدَكَ عَمْرٌو جَالِسًا *beside thee* (or *in thy house*) *is 'Amr sitting*, هٰذَا عَمْرٌو مُنْطَلِقًا *this is 'Amr (in the act of) going away* (equivalent in sense to أُشِيرُ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), أُنْظُرْ إِلَيْهِ مُنْطَلِقًا *look at him going away*, or مَا شَأْنُكَ قَائِمًا *what is thy object (in) standing?* (where مَا شَأْنُكَ = مَا تَفْعَلُ *what art thou doing?*) مَا لَكَ وَاقِفًا

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what art thou about, standing (there)? وَهٰذَا بَعْلِي شَيْخًا *and this is my husband, an old man (= and this, my husband, is an old man);* فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ *what then ails them that they turn aside from the warning?*

Rem. *c.* The حَالٌ is usually 1) an adjective (وَصْفٌ or صِفَةٌ) expressing a transitory state (حَالٌ مُنْتَقِلَةٌ); though it may also be permanent (غَيْرُ مُنْتَقِلَةٍ), as دَعَوْتُ ٱللّٰهَ سَمِيعًا *I called upon God as a (constant) hearer (of prayer).* — It may likewise be 2) a maṣdar, substantially equivalent in meaning to a participial adjective, as أَتَيْتُهُ رَكْضًا ; مَصْبُورًا قَتَلْتُهُ صَبْرًا *I killed him bound* (in cold blood), i. e. *I came to him riding hard*, i. e. رَاكِضًا ; أَخَذْتُ ذٰلِكَ مِنْهُ سَمْعًا *I received that from him by hearing* (I learned it from him by hearing him say it), i. e. سَامِعًا ; طَلَعَ بَغْتَةً *he came into view suddenly*, i. e. بَاغِتًا ; لَقِيتُهُ عِيَانًا *I met him suddenly* or *unawares*, i. e. مُفَاجِئًا ; لَقِيتُهُ فُجَاءَةً *I met him face to face*, i. e. مُعَايِنًا ; كَلَّمْتُهُ مُشَافَهَةً *I spoke to him face to face*, i. e. مُشَافِهًا ; لَقِيتُهُ كَفَّةَ كَفَّةَ *I met him face to face (each of us hindering the other*, for كَفَّةً لِكَفَّةٍ). — It may also be 3) a concrete substantive, as طَلَعَ ٱلْقَمَرُ بَدْرًا *the moon rose full;* كَرَّ زَيْدٌ أَسَدًا *Zeid charged (like) a lion;* بِعْهُ مُدًّا بِدِرْهَمٍ *sell it (at the rate of) a mudd for a dirham;* جَاءَ ٱلْبُرُّ قَفِيزَيْنِ *the wheat is come, (at the rate of) two kafīz (for a dirham);* بِعْتُ ٱلشَّاةَ وَدِرْهَمًا *I have sold the sheep at a dirham apiece;* بَايَعْتُهُ يَدًا بِيَدٍ *I dealt*, or *traded, with him, hand in hand* (i. e. *for ready money*); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا *I explained his account to him item by item;* هُوَ جَارِي بَيْتَ بَيْتَ *he is my nextdoor*

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neighbour (lit. *house to house*, for بَيْتًا إِلَى بَيْتٍ or بَيْتًا لِبَيْتٍ); كَلَّمْتُهُ فَاهُ إِلَى فِيَّ *I spoke to him face to face* (lit. *his mouth to my mouth*); هٰذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا *this* (*fruit*) *is better as a grape than as a raisin*; تَفَرَّقَ ٱلْقَوْمُ أَيْدِيَ سَبَا, or أَيَادِيَ سَبَا *the people dispersed* (*like*) *the bands of Sabā* (for سَبَإٍ). — Lastly, the حَالٌ may be 4) a proposition, جُمْلَةٌ (see §. 183). — There may be more than one حَالٌ referring to the subject or object of an act, or to both; e. g. جَاءَ زَيْدٌ رَاكِبًا ضَاحِكًا *Zèid came riding* (*along*) *laughing*; هٰذَا زَيْدٌ لَقِيَ ٱبْنِي أَخَوَيْهِ خَائِفًا مُنْجِدَيْهِ وَاقِفًا مُتَحَدِّثًا فَأَصَابُوا مَغْنَمًا *this is Zèid standing talking*; *my son, in alarm, met his two brothers, coming to help him, and they won spoil*; لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً *I,* (*whilst*) *going up, met Hind* (a woman) *coming down.* The only case in which a difficulty can arise is when both the ḥāls are of the same gender and number, as رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا or لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا. Some of the grammarians say that, in this case, the first حَالٌ refers to the subject and the second to the object, *I,* (*as I was*) *going up, met Zèid coming down*; but others maintain that the first حَالٌ refers to the object and the second to the subject, *I,* (*as I was*) *riding, met Zèid walking.*

REM. *d.* The حَال may be مُؤَكِّدَةٌ, *strengthening*, or غَيْرُ مُؤَكِّدَةٍ. As مُؤَكِّدَةٌ it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا *and we have sent thee to mankind as an Apostle*; وَسَخَّرَ لَكُمُ ٱللَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ *and He hath subjected to you the night and the day, and the sun*

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and the moon and the stars, subjected by His command. If it refers to a preceding proposition, this must be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as زَيْدٌ أَبُوكَ عَطُوفًا *Zèid is thy father, as being affectionate;* هُوَ زَيْدٌ مَعْرُوفًا *he is Zèid, as well known;* أَنَا فُلَانٌ بَطَلًا شُجَاعًا *I am so and so, valiant (and) brave;* هُوَ ٱلْحَقُّ بَيِّنًا *it is the truth, as manifest;* وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ *and it is the truth, as confirmatory of what is with them* (of the Scriptures which they have already received); أَنَا عَبْدُ ٱللّٰهِ آكِلًا كَمَا يَأْكُلُ ٱلْعَبِيدُ *I am the servant of God, eating as the servants (of God) eat;* أَنَا ٱبْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي *I am the son of Dāra, my lineage being well known through her.* The حَالٌ is explained in these cases by an ellipsis of أَعْرِفُهُ, أَحُقُّهُ, أُثْبِتُهُ, *I know him* (or *it*), *know it to be true, know him* (or *it*) *for certain*, and the like; e. g. أَنَا فُلَانٌ أُحِقُّ بَطَلًا شُجَاعًا, زَيْدٌ أَبُوكَ أَحُقُّهُ عَطُوفًا, etc.

Rem. *e.* The حَالٌ is ordinarily نَكِرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be explained as involving a condition (مَعْنَى ٱلشَّرْطِ), as زَيْدٌ ٱلرَّاكِبَ أَحْسَنُ مِنْهُ ٱلْمَاشِيَ *Zèid, when he is riding* (إِذَا رَكِبَ), *looks more handsome than he does when walking* (إِذَا مَشَى), instead of the more usual زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite حَالٌ; e. g. مَرَرْتُ بِهِ وَحْدَهُ *I passed by him by himself* or *alone* (= مُنْفَرِدًا), فَعَلْتَ ذٰلِكَ جَهْدَكَ *thou hast done this to the best of thy ability* (= مُجْتَهِدًا); كَلَّمْتُهُ فَاهُ إِلَى فِيَّ *I spoke to him face to face* (= مُشَافَهَةً); تَفَرَّقَ ٱلْقَوْمُ أَيْدِي سَبَا

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(= مُتَبَدِّدِينَ, see rem. *c*, 3); أَتَتْنِي سُلَيْمٌ قَفَّها بِقَضِيضِهَا (*the tribe of*) *Sulèim came to me, its gravel with its pebbles* (i. e. *small and great, one and all,* = جَمِيعًا); فَأَرْسَلَهَا ٱلْعِرَاكَ *and so he let them* (the camels) *go in a body*, or *a crowd, to water* (= مُعْتَرِكَةً); جَاءُوا ٱلْجَمَّاءَ ٱلْغَفِيرَ *they came all together* (lit. *in a great mass, covering the ground,* = جَمِيعًا).

REM. *f.* The subject or object of the action to which the حَالٌ refers, صَاحِبُ ٱلْحَالِ or ذُو ٱلْحَالِ, is usual definite, مَعْرِفَةٌ. The principal cases in which it is indefinite, نَكِرَةٌ, are the following. 1) When the حَالٌ precedes it, as فِيهَا قَائِمًا رَجُلٌ *in it* (the house) *is a man standing*; لِعَزَّةَ مُوحِشًا طَلَلٌ قَدِيمُ *'Azza's is an ancient ruin, left desolate*; وَبِٱلْجِسْمِ مِنِّي بَيِّنًا لَوْ عَلِمْتِهِ شُحُوبٌ *and in my body there is, manifestly, if thou didst* (*but*) *know it, a sad change*; وَتَحْتَ ٱلْعَوَالِي وَٱلْقَنَا مُسْتَظِلَّةً ظِبَاءٌ *and under the spearheads and shafts, seeking shelter, are gazelles* (women). 2) When the صَاحِبُ ٱلْحَالِ is followed by an adjective or a complement in the genitive, as فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا *in it* (that night) *is settled each wise thing, as a thing proceeding from us*; نَجَّيْتَ يَا رَبِّ نُوحًا وَٱسْتَجَبْتَ لَهُ فِي فُلْكٍ مَاخِرٍ فِي ٱلْيَمِّ مَشْحُونَا *thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden*; عِنْدِي غُلَامُ رَجُلٍ قَائِمًا *in my house is a man's slave standing*; فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ *in four days complete — (this) for inquirers.* 3) After a negative or an interrogation, as مَا حُمَّ مِنْ مَوْتٍ حِمًى وَاقِيًا *there is no interdicted spot appointed to preserve (one) from death*; لَا يَرْكَنَنْ أَحَدٌ إِلَى ٱلْإِحْجَامِ يَوْمَ ٱلْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day of battle, fearing*

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death; يَا صَاحِ هَلْ حُمَّ عَيْشٌ بَاقِيًا *O friend, is a life decreed as lasting?* — Sîbawèih, however, admitted the correctness of such a phrase as صَلَّى رَسُولُ ٱللهِ صلعم قَاعِدًا وَصَلَّى فِيهَا رَجُلٌ قَائِمًا, and in a tradition we find وَرَآءَهُ رِجَالٌ قِيَامًا *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

Rem. *g.* As to the position of the حَالٌ in a sentence, the following remarks must suffice, in connection with what will be said elsewhere. — 1) As a rule, the حَالٌ is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مُتَصَرِّفٌ) verb or verbal adjective, as رَاكِبًا جَآءَ زَيْدٌ *riding came Zèid;* مُسْرِعًا ذَا رَاحِلٌ *in haste is this (man) departing;* but we cannot say مَا أَحْسَنَ زَيْدًا ضَاحِكًا and مَا أَحْسَنَ زَيْدٌ ضَاحِكًا, instead of زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو and زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا, because neither أَحْسَنَ as فِعْلُ ٱلتَّعَجُّبِ, nor أَحْسَنُ as أَفْعَلُ ٱلتَّفْضِيلِ, is مُتَصَرِّفٌ. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one حَالٌ must precede أَفْعَلُ, and the other follow it, as زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid standing looks more handsome than he does sitting,* or زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا *Zèid alone is more useful than 'Amr assisted (by others).* If the regent be a عَامِلٌ مَعْنَوِيٌّ (see rem. *b*), the حَالٌ must follow it, with rare exceptions in the case of a preposition and its complement. We cannot use أَمِيرًا لَيْتَ زَيْدًا أَخُوكَ, عَطُوفًا هٰذَا أَبُوكَ, مُجَرَّدَةً تِلْكَ هِنْدٌ, for لَيْتَ زَيْدًا أَمِيرًا هٰذَا أَبُوكَ عَطُوفًا تِلْكَ هِنْدٌ مُجَرَّدَةً, رَاكِبًا كَأَنَّ زَيْدًا أَسَدٌ كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ أَخُوكَ; nor is it usual to say زَيْدٌ قَائِمًا عِنْدَكَ or زَيْدٌ عِنْدَكَ قَائِمًا or زَيْدٌ فِي ٱلدَّارِ قَائِمًا for زَيْدٌ قَائِمًا فِي ٱلدَّارِ, though some

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read in the Ḳor'ān وَٱلسَّمٰوٰتُ مَطْوِيَّاتٌ بِيَمِينِهِ *and the heavens, folded together, (shall be) in his right hand,* instead of مَطْوِيَّاتٌ, *and the heavens (shall be) folded together in his right hand.* — 2) The حَالٌ may precede the صَاحِبُ ٱلْحَالِ, when the latter is the subject (nomin.) or direct object (accus.), as ضَرَبَ مُجَرَّدَةً هِنْدًا زَيْدٌ, جَاءَ ضَاحِكًا; unless the حَالٌ be restricted by إِلَّا, as وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ *and we do not send the Apostles but as announcers and warners.* If the صَاحِبُ ٱلْحَالِ be governed by a preposition, the حَالٌ must follow it, as مَرَرْتُ بِهِنْدٍ جَالِسَةً, not مَرَرْتُ جَالِسَةً بِهِنْدٍ. Only a poet could venture on an emergency to say لَئِنْ كَانَ بَرْدُ ٱلْمَاءِ هَيْمَانَ صَادِيًا إِلَيَّ حَبِيبًا إِنَّهَا لَحَبِيبُ *if ever the coolness of water was dear to me when parched and thirsty, verily she is dear (to me),* for حَبِيبًا إِلَيَّ هَيْمَانَ صَادِيًا; or فَإِنْ تَكُ أَذْوَادٌ أُصِبْنَ وَنِسْوَةٌ فَلَنْ تَذْهَبُوا فَرْغًا بِقَتْلِ حِبَالِ *and though (your) herds of camels and (your) women be seized, yet ye must not let the murder of Ḥibāl pass unavenged,* for بِقَتْلِ حِبَالٍ فَرْغًا. The حَالٌ may be dependent upon a preceding مُضَافٌ إِلَيْهِ (see §. 75), when the مُضَافٌ, or governing word, is naturally capable of being its regent (maṣdar, nomen agentis, etc., see rem. *b*), as أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا; هٰذَا ضَارِبُ هِنْدٍ مُجَرَّدَةً; تَقُولُ إِلَى ٱللّٰهِ مَرْجِعُكُمْ جَمِيعًا *to God shall be your return altogether;* يَا أَبَتِ إِنَّ ٱنْطِلَاقَكَ وَاحِدًا إِلَى ٱلرَّوْعِ يَوْمًا تَارِكِي لَا أَبَا لِيَا *my daughter says, Verily thy departing alone to war will one day leave me without a father;* or when the مُضَافٌ is a part, really or tropically, of the مُضَافٌ إِلَيْهِ, as وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا *and We will remove what is in their breasts of rancour as brethren* (إِخْوَانًا dependent on the suffixed pronoun in صُدُورِهِمْ); ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا;

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then We revealed unto thee, Follow the law of Abraham as a ḥanīf, i. e. *inclining to the right state* or *sound in faith* (حَنِيفًا dependent on مِلَّةَ إِبْرَاهِيمَ being virtually a part of إِبْرَاهِيمَ, and the phrase quite clear and correct without it, اِتَّبِعْ إِبْرَاهِيمَ حَنِيفًا).

Rem. *h.* The عَامِلُ الْحَالِ may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a حَالٌ مُؤَكِّدَةٌ لِمَضْمُونِ جُمْلَةٍ (see rem. *d*), as زَيْدٌ أَبُوكَ عَطُوفًا; in forms of salutation or congratulation, as, to one departing, رَاشِدًا مَهْدِيًّا *taking the right way and directed by God,* scil. اِذْهَبْ *go;* to one returning from the pilgrimage, مَأْجُورًا مَبْرُورًا *rewarded and accepted,* scil. قَدِمْتَ *thou art arrived,* or رَجَعْتَ *thou art returned;* to one eating, هَنِيئًا مَرِيئًا *easy of digestion and wholesome,* scil. كُلْهُ, كُلِيهِ, كُلُوهُ, etc., *eat it,* = *may it agree with thee* or *you;* and in such phrases as اِشْتَرَيْتُهُ بِدِرْهَمٍ فَزَائِدًا (فَصَاعِدًا) *I bought it for a dirham and upwards,* scil. فَذَهَبَ الثَّمَنُ زَائِدًا, or صَاعِدًا, *and the price went on increasing* or *went higher;* تَصَدَّقْتُ بِدِينَارٍ فَسَافِلًا *I gave in alms a dīnār and less,* scil. فَذَهَبَ الْمُتَصَدَّقُ بِهِ سَافِلًا *and the amount of what was given in alms went lower.* But the omission is optional in such phrases as رَاكِبًا *riding,* in answer to كَيْفَ جِئْتَ *how didst thou come?* for جِئْتُ رَاكِبًا; أَتَمِيمِيًّا مَرَّةً وَقَيْسِيًّا أُخْرَى *a Temīmite at one time, and a Ḳaisite at another?* scil. أَتَحَوَّلُ or أَتَنْتَقِلُ, *dost thou change,* or *turn, thyself into — ?* or أَتَتَخَلَّقُ *dost thou affect the nature of — ?* أَيَحْسِبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ *does man think that We shall not re-unite his bones? Yea, (we will re-unite them,* نَجْمَعَهَا) *being able to put together evenly the bones of his fingers.* — It may even happen that the actual حَالٌ

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itself is suppressed, and only a word or phrase, which is dependent upon it, expressed; as وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَٰمٌ عَلَيْكُمْ *and the angels shall go in unto them through every gate, (saying,* قَآئِلِينَ) *Peace be upon you.*

d. The *motive and object* of the agent in doing the act, the *cause or reason* of his doing it; as هَرَبْتُ خَوْفًا *I fled for fear;* قَعَدْتَ عَنِ ٱلْحَرْبِ جُبْنًا *thou didst refrain from going forth to war out of cowardice;* ضَرَبْتُ ٱبْنِى تَأْدِيبًا لَهُ *I beat my son for the sake of correcting him;* إِذَا رَأَيْتُهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى *when I see him, I stand up before him to show respect to my teacher;* بِئْسَمَا ٱشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ ٱللَّهُ بَغْيًا *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed), out of envy;* وَدَّ كَثِيرٌ مِنْ أَهْلِ ٱلْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ *many of those who have Scriptures would like if they could make you unbelievers again, after ye have believed, out of selfish envy;* فَعَلْتُ كَذَا مَخَافَةَ ٱلشَّرِّ *I did so and so for fear of harm,* or مَخَافَةَ أَنْ تَلُومَنِى *for fear that thou shouldst reproach me;* وَمِنَ ٱلنَّاسِ مَنْ يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ *and of men there are who sell themselves (give up their lives) to win the favour of God* (for مَرْضَاةِ); وَٱغْفِرْ عَوْرَآءَ ٱلْكَرِيمِ ٱدِّخَارَهُ ;

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وَأُعرِضُ عَنْ شَتْمِ اللَّئِيمِ تَكَرُّمًا *I forgive the harsh language of the noble, that I may treasure him up (as a friend in time of need), and I disregard the abuse of the vile out of generosity;* يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ *they put their fingers in their ears on account of the claps of thunder, through fear of death.* Such an accusative is usually either indefinite or else in the construct state; definition by the article is not common, as لَا أَقْعُدُ الْجُبْنَ عَنِ الْهَيْجَاءِ *I refrain not from battle out of cowardice.*

Rem. This accusative, which must always be a مَصْدَرٌ قَلْبِيٌّ, a mental or intellectual nomen verbi, is called by the grammarians اَلْمَفْعُولُ لَهُ, or (مِنْ أَجْلِهِ) اَلْمَفْعُولُ لِأَجْلِهِ, *that on account of which something is done.* It is the answer to the question لِمَهْ *why?*

e. Various other determinations and limitations of the predicate; as طَابَ زَيْدٌ نَفْسًا *Zèid is cheerful in spirit;* طَابَ الْوَرْدُ لَوْنًا *the rose is charming in colour;* تَصَبَّبَ زَيْدٌ عَرَقًا *Zèid streamed with perspiration;* وَاشْتَعَلَ الرَّأْسُ شَيْبًا *and my head glistens with hoariness;* أَحْلَامُنَا تَزِنُ الْجِبَالَ رَزَانَةً *our grave minds surpass the mountains in weight* (or *firmness*); أَبْرَحْتَ كَرَمًا *thou art a marvel of generosity;* رَفَعْتُ الشَّيْخَ قَدْرًا *I raised the chief in dignity;* غَرَسْتُ الْأَرْضَ شَجَرًا *I planted the land with trees;* وَفَجَّرْنَا الْأَرْضَ عُيُونًا *and we made the earth break*

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forth with springs; اَللّٰهُ عَظِيمٌ قُدْرَةً *God is great in might;* أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ هُوَ حَاتِمٌ جُودًا *he is a Ḥātim in generosity;* مَالًا *thou art higher in station and richer in wealth;* فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *and they* (your hearts) *were like stones, or even harder* (lit. *stronger as to hardness*); مَا أَكْرَمَ أَبَا بَكْرٍ أَبًا, or أَكْرِمْ بِأَبِي بَكْرٍ أَبًا, *how noble is 'Abū Bèkr as a father!* نِعْمَ صَاحِبًا زَيْدٌ *excellent is Zèid as a companion!* بِئْسَ غُلَامًا بِشْرٌ *very bad is Bišr as a slave!* فَنِعْمَ ٱلزَّادُ زَادُ أَبِيكَ زَادًا *and excellent is the provision, thy father's provision, as a provision!* حَسْبُكَ بِهِ نَاصِرًا *thy sufficiency is in Him* (*He suffices thee*) *as a helper;* لِلّٰهِ دَرُّهُ فَارِسًا *what a man he is as a horseman!* (lit. *to God belongs his outflow* or *emanation,* from none other could he emanate); وَيْحَهُ رَجُلًا *what a man he is!* (وَيْحَ being here a حَرْفُ تَعَجُّبٍ or *particle of surprise*).

REM. *a.* This accusative is called اَلتَّمْيِيزُ or اَلْمُمَيِّزُ, *the specification,* and also اَلتَّفْسِيرُ or اَلْمُفَسِّرُ, and اَلتَّبْيِينُ or اَلْمُبَيِّنُ, *the explanation.* It is an indefinite substantive, اِسْمٌ نَكِرَةٌ, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ (see *c,* rem. *a*). The grammarians regard it as governed by the verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ, before its transference to the place of تَمْيِيزٌ to the actual فَاعِلٌ or مَفْعُولٌ; or, if

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the preceding clause be nominal, as having been transferred from the place of the مُبْتَدَأٌ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to اَللّٰهُ عَظِيمٌ قُدْرَةً ; رَفَعَتْ قَدْرَ ٱلشَّيْخِ to رَفَعَتْ ٱلشَّيْخَ قَدْرًا ; طَابَتْ نَفْسُ زَيْدٍ to مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ to زَيْدٌ أَكْثَرُ مِنْكَ مَالًا ; and قُدْرَةُ ٱللّٰهِ عَظِيمَةٌ. The تَمْيِيزٌ مَنْقُولٌ مِنَ may be explained by مِنْ with the genitive when it is ٱلْمَفْعُولِ, as غَرَسْتُ ٱلْأَرْضَ مِنْ شَجَرٍ, instead of شَجَرًا ; but not when it is مَنْقُولٌ مِنَ ٱلْفَاعِلِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense.—The تَمْيِيزٌ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَهْجُرُ سَلْمَى بِٱلْفِرَاقِ حَبِيبَهَا وَمَا كَانَ نَفْسًا بِٱلْفِرَاقِ تَطِيبُ *will Sèlmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away?* وَمَا ٱرْعَوَيْتُ وَشَيْبًا رَأْسِيَ ٱشْتَعَلَا *and I did not refrain, though my head glistened with hoariness.* Such phrases as بِئْسَ غُلَامًا بِشْرٌ and نِعْمَ صَاحِبًا زَيْدٌ are no exceptions to the ordinary rule, as they stand for نِعْمَ هُوَ صَاحِبًا زَيْدٌ or بِئْسَ ٱلرَّجُلُ غُلَامًا بِشْرٌ. The transposition of the تَمْيِيزٌ can take place only when the previous clause contains a verb which is مُتَصَرِّفٌ (see *c*, rem. *g*), as تَطِيبُ and ٱشْتَعَلَ in the above examples. Should it even happen that the فِعْلٌ مُتَصَرِّفٌ bears the meaning of a فِعْلٌ غَيْرُ مُتَصَرِّفٍ, no transposition can take place; we cannot say كَفَى بِزَيْدٍ عَالِمًا, instead of كَفَى زَيْدًا عَالِمًا, *there is a sufficiency in Zèid (Zèid suffices) as a scholar*, because كَفَى بِهِ is here equivalent to مَا أَكْفَاهُ, and a فِعْلُ تَعَجُّبٍ is غَيْرُ مُتَصَرِّفٍ.

Rem. *b*. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see vol. I., §§. 322, 323), is also of this class, being a تَمْيِيزُ ٱلْعَدَدِ or *specification of number*; as أَحَدَ عَشَرَ رَجُلًا *eleven*

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men, تِسْعَ عَشْرَةَ سَنَةً *nineteen years,* أَحَدٌ وَعِشْرُونَ عَامًا *one and twenty years,* اِبْنُ ثَمَانِينَ سَنَةً *eighty years old* (lit. *a son of eighty years*).

REM. *c.* To this class also belongs the *specification of weight* (اَلْوَزْنُ) *and measure* (اَلْكَيْلُ, اَلْمِسَاحَةُ, اَلْمِقْيَاسُ), in which the تَمْيِيزٌ follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as رَطْلٌ زَيْتًا *a pint of olive-oil,* مَنَوَانِ سَمْنًا *two manas (four pounds) of clarified butter (ghee),* قَفِيزٌ بُرًّا *a kafiz of wheat,* ذِرَاعَانِ ثَوْبًا *two cubits of cloth,* اِشْتَرَيْتُ صَاعَيْنِ تَمْرًا *I bought two ṣā's of dates,* لِي جَرِيبٌ نَخْلًا *I own a ǵèrib of date-trees;* ذَنُوبٌ مَاءً *a bucket of water,* نَحْيٌ سَمْنًا *a skin of ghee,* رَاقُودٌ خَلًّا *a jar of vinegar,* حُبٌّ عَسَلًا *a pot of honey;* خَاتَمٌ حَدِيدًا *a ring of iron,* بَابٌ سَاجًا *a door of teak-wood,* جُبَّةٌ خَزًّا *a coat of silk;* لَيْسَ عِنْدِي ثِقْلُ خَرْدَلَةٍ ذَهَبًا *I have not got the weight of a grain of mustard-seed in gold,* مَا فِي اَلسَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا (or مَوْضِعُ كَفٍّ سَحَابًا) *there is not in the sky a cloud the size of a hand;* فَلَنْ يُقْبَلَ مِنْ أَحَدٍ مِلْءُ اَلْأَرْضِ ذَهَبًا *there shall not be received from any one (of them) the full of the earth in gold;* عَلَى اَلتَّمْرَةِ مِثْلُهَا زُبْدًا *on each date its like in fresh butter (a piece of fresh butter of the same size).* —This تَمْيِيزُ اَلْوَزْنِ وَاَلْكَيْلِ is equivalent to the إِضَافَةٌ (§. 75) or to the preposition مِنْ with the genitive; e. g. قَفِيزُ بُرٍّ = قَفِيزٌ بُرًّا or قَفِيزٌ مِنْ بُرٍّ. In some cases, however, there may be a difference; e. g. ذَنُوبُ مَاءٍ means *a bucket (full) of water, a bucketful of water,* whereas ذَنُوبٌ مَاءً may mean not only *a bucket of water,* but also *a bucket for water, a water-bucket.*

REM. *d.* Finally, to this class belongs the accusative after the interrogative nouns of number كَمْ and كَأَيٍّ, *how much? how many?*

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and the indefinite كَذَا, *so and so much* or *many*.—1) كَمْ (contracted for كَمَا *the like of what*, = مِثْلُ مَا or قَدْرُ مَا, see vol. I., §. 351, rem.) is either اِسْتِفْهَامِيَّة interrogative, = أَيُّ عَدَدٍ *what number?* or خَبَرِيَّة assertory or predicative (or exclamatory), = كَثِيرٌ *much, many*. *a*) As interrogative, كَمْ is followed by an indefinite substantive in the accus. sing., as كَمْ رَجُلًا عِنْدَكَ *how many men are there in thy house?* كَمْ غُلَامًا لَكَ ذَاهِبٌ *how many slaves of thine are going away?* كَمْ عَبْدًا سَتَشْتَرِيهِ *how many slaves wilt thou buy?* كَمْ مِثْلَهُ لَكَ *how many like it hast thou?* كَمْ غَيْرَهُ لَكَ *how many besides it hast thou?* كَمْ خَيْرًا مِنْهُ لَكَ *how many better than it hast thou?* A phrase like كَمْ لَكَ غُلَامًا *how many slaves hast thou?* is no exception to the rule, because the مُمَيِّز of كَمْ has been omitted, viz. نَفْسًا, and غُلَامًا is in the accus. as a حَالٌ (see *c*, rem. *b* and rem. *c*, 3). If governed in the genitive by a preceding substantive or a preposition, the مُمَيِّز may be put in the genit. as well as the accus.; e. g. أَطْلَقْتَ (رَجُلٍ) رِزْقَ كَمْ رَجُلًا *the pension of how many men hast thou granted?* اِشْتَرَيْتَ هٰذَا (دِرْهَمًا) بِكَمْ دِرْهَمٍ *for how many dirhams didst thou buy this?* عَلَى كَمْ جِذْعًا (جِذْعٍ) سَقَفْتَ بَيْتَكَ *on how many beams hast thou placed the roof of thy house?* *β*) As assertory or predicative (or exclamatory), كَمْ is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as كَمْ غُلَامٍ مَلَكْتُ *many a slave have I owned*, or *how many a slave have I owned!* = كَثِيرًا مِنَ الْغِلْمَانِ; كَمْ دِرْهَمٍ أَنْفَقْتُ *many a dirham have I spent*, or *how many a dirham have I spent!* This genitive is explained by an ellipsis of

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مِنْ, which is often expressed; as وَكَمْ مِنْ مَلَكٍ فِي ٱلسَّمٰوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا *and there is many an angel* (or *how many an angel is there*) *in heaven, whose intercession shall be of no avail;* وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا *and many a town have We destroyed*, or *how many a town have We destroyed!* If, however, كَمْ be separated from the مُمَيِّزْ, the latter should be put in the accusative, not in the genitive, as كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى عَدَمٍ *many a bounty have I received from them when* (*I was*) *in want;* تَؤُمُّ سِنَانًا وَكَمْ دُونَهُ مِنَ ٱلْأَرْضِ مُحْدَوْدِبًا غَارُهَا *she* (the camel) *makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed;* though the genitive is also admissible in poetry, as كَمْ دُونَ مَيَّةَ مَوْمَاةٍ يُهَالُ بِهَا *there is on this side of Maiya many a frightful desert;* كَمْ فِي بَنِي سَعْدِ بْنِ بَكْرٍ سَيِّدٍ ضَخْمِ ٱلدَّسِيعَةِ مَاجِدٍ نَفَّاعِ *there is among the Bènū Sa'd 'ibn Bèkr many a chief large in gifts, glorious and useful* (*to his tribe*). —Unless it be governed by a preceding substantive or a preposition, كَمْ always stands at the beginning of the clause. If a singular مُمَيِّزْ be followed by a pronoun referring to it, that pronoun may be either singular or plural, as كَمْ رَجُلٍ رَأَيْتُهُ, رَأَيْتُهُمْ or كَمِ ٱمْرَأَةٍ لَقِيتُهَا or لَقِيتُهُنَّ, وَكَمْ مِنْ مَلَكٍ الخ.—The مُمَيِّزْ may, of course, be often omitted after كَمْ, as كَمْ مَالُكَ *how much is thy property?* scil. دِينَارًا; كَمْ غِلْمَانُكَ *how many slaves hast thou?* scil. نَفَسًا; كَمْ سِرْتَ *how far hast thou travelled?* scil. فَرْسَخًا or مِيلًا; كَمْ عَبْدُ ٱللّٰهِ مَاكِثٌ *how long will 'Abdu 'llāh delay?* scil. سَاعَةً or يَوْمًا; كَمْ جَاءَكَ زَيْدٌ *how often has Zèid come to thee?* scil. مَرَّةً.—2) كَأَيٍّ or كَأَيِّنْ (also written كَائِنْ or كَائِنٍ, كَيْءٍ, كَيِّئٍ or كَيِّنْ, كَأْيٍ, and كَا), compounded of كَ and the genitive of أَيٌّ *who? which?* is scarcely ever employed interrogatively, as قَالَ

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أُبَيُّ بْنُ كَعْبٍ لِٱبْنِ مَسْعُودٍ كَأَيِّنْ تَقْرَأُ سُورَةَ ٱلْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ *'Ubèi 'ibn Ka'b said to 'Ibn Mas'ūd, As how many (verses) dost thou read the Chapter of the Confederates* (Ḳor. xxxiii.)? *And he said, Seventy-three.* Its ordinary use is assertory or predicative (or exclamatory), followed by the accus. singular, as كَأَيِّنْ رَجُلًا رَأَيْتُ *many a man* (or *how many a man*) *have I seen;* but more usually by مِنْ with the genitive, as وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ *and how many a prophet* (*is there*), *with whom many myriads have fought!* وَكَأَيِّنْ مِنْ آيَةٍ فِي ٱلسَّمٰوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ *and how many a sign is there in heaven and earth, by which they pass, turning away from it!* وَكَأَيٍّ مِنْ أَسًى أَعْيَى ٱلْأُسَي *many a grief is too great to be consoled by any examples* (*of resignation*). It is disputed whether it can be preceded by a preposition, as in the phrase بِكَأَيٍّ تَبِيعُ هٰذَا ٱلثَّوْبَ *for how much wilt thou sell this piece of cloth?* (another example of the interrogative use).—3) كَذَا (sometimes written كَذَى), *so and so much* or *many*, is compounded of كَ and the demonstrative pronoun ذَا *this*. It requires after it an indefinite accus. in the singular, as مَلَكْتُ كَذَا عَبْدًا *I possess so and so many slaves;* عِنْدِي كَذَا دِرْهَمًا *I have so and so many dirhams by me.* It is more usually doubled, كَذَا وَكَذَا, as قَالَ مِنَ ٱلشِّعْرِ كَذَا وَكَذَا بَيْتًا *he made* (lit. *said*) *so and so many verses of poetry;* إِشْتَرَى ٱلْأَمِيرُ كَذَا وَكَذَا جَارِيَةً *the 'amīr bought so and so many slave-girls;* عِدِ ٱلنَّفْسَ نُعْمًا بَعْدَ بُؤْسَاكَ ذَاكِرًا كَذَا وَكَذَا لُطْفًا بِهِ نُسِيَ ٱلْجَهْدُ *promise thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten.* The conjunction is sometimes omitted, and some say that there is a distinction between كَذَا وَكَذَا and كَذَا كَذَا; e. g. لَهُ عَلَيَّ كَذَا كَذَا دِرْهَمًا means,

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according to them, *I owe him so and so many dirhams*, from 11 to 19, whereas كَذَا وَكَذَا دِرْهَمًا means at least 21 *dirhams*.

f. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as قَتَلُوهُ قَتْلَ اِبْنِهِ أَخَاهُمْ عَمْرًا *they killed him in the same way as his son killed their brother 'Amr*; عَذَّبَ زَيْدًا تَعْذِيبَهُ إِسْمٰعِيلُ أَبُو زَيْدٍ *he tortured Zèid just as 'Ismā'īl, Zèid's father, had tortured him*; وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اِسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ عَلَيْهِمْ أَجَلُهُمْ *and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed.* For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e.g., in the first example, كَقَتْلِ اِبْنِهِ or كَمَا قَتَلَ اِبْنَهُ.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative (see §. 73). For example: وَلَّى تِمُرْلَنْكُ مَكْسُورًا أَوَائِلُهُ وَمَذْعُورًا أَوَاخِرُهُ *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic*; هُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ *He it is who produceth gardens*

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with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits (كَائِنًا = مُخْتَلِفًا أُكُلُهُ)
سَأَغْسِلُ عَنِّي الْعَارَ بِالسَّيْفِ جَالِبًا عَلَى قَضَاءِ اللّٰهِ ; (أُكُلُهُ مُخْتَلِفًا
مَا كَانَ جَالِبًا *I will wipe away my disgrace with the sword, let God's decree bring upon me what it may* (وَإِنْ = جَالِبًا عَلَيَّ
جَالِبًا, جَلَبَ عَلَيَّ in rhyme for جَالِبًا).

b) *The Prepositions.*

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond. — They are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) *out of, from*, and عَنْ (*ab*) *away from*.

Rem. In Hebrew and Aramaic מִן supplies the place both of مِنْ and عَنْ.

48. مِنْ (with pronominal suffixes مِنِّي, مِنَّا, مِنْكَ, مِنْهُ) designates:—

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a) The *local point of departure*, departure from a place; as خَرَجَ مِنْ مَكَّةَ *he went forth from Mèkka*; سَقَطَ مِنْ يَدِهَا *it fell from her hand*; سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ (*I declare*) *the glory of Him who transported His servant by night from the sacred Temple* (at Mèkka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ الْحِصْنُ يُنْجِي مِنْ جَمِيعِ الشَّدَائِدِ *this is the fortress which preserves* (*us*) *from all calamities*; أَعُوذُ بِاللّٰهِ مِنَ الطَّمَعِ *I take refuge with God* (*pray God to preserve me*) *from covetousness*; الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ *the world holds* (*us*) *back from good*. Hence too its use to signify, on the one hand, *by* or *through*, as دَخَلَ مِنَ الْبَابِ *he came in by*, or *through*, *the door*; أَبْرَاجُهَا الَّتِي يَتَرَقَّى الْمَاءُ مِنْهَا *its towers through which the water ascends*; إِذَا نُظِرَ إِلَى الشَّمْسِ وَالْقَمَرِ مِنْ فَتْقِ السَّحَابِ *when we look at the sun and moon through an opening in the clouds*; and, on the other hand, *in place of*, *instead of* (=بَدَلَ), as أَرَضِيتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْآخِرَةِ *are ye contented with the life of this world instead of the next?* وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ *and if we pleased, we could place* (or *create*) *in your stead angels to succeed* (*you*) *on the earth*; وَلَمْ تَذُقْ مِنَ

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الْبُقُولِ الْفُسْتُقَا *and she had not tasted the pistachio-nut instead of (common) vegetables.*

b) The *temporal point of departure*, the point at which an act or state has commenced; as عَبَدَ اللّٰهَ مِنْ شَبَابِهِ *he served God from his youth*; وَقْتُ التَّعَلُّمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ *the time of learning extends from the cradle to the grave*; تُخُيِّرُوا مِنْ أَزْمَانِ يَوْمِ حَلِيمَةٍ *they have been chosen from the times of the battle* (lit. *day*) *of Ḥalīma.*

Rem. *a.* The Arab grammarians say that مِنْ, when used in the above significations, is employed لِٱبْتِدَآءِ ٱلْغَايَةِ فِى ٱلْمَكَانِ وَٱلزَّمَانِ *to denote the commencement of the limit in place and time*, or simply لِٱبْتِدَآءِ *to denote the commencement.*

Rem. *b.* The tribe of Hudail used مَتَى in these senses as well as مِنْ; e. g. أَخْرَجَهَا مَتَى كُمِّهِ *he brought it out of* (مِنْ) *his sleeve*; شَرِبْنَ بِمَآءِ الْبَحْرِ ثُمَّ تَرَفَّعَتْ مَتَى لُجَجٍ خُضْرٍ لَهُنَّ نَئِيجُ *they* (the clouds) *drank of the sea-water, then they rose from* (مِنْ) *the dark-green flood with the sound of the storm.*

c) The *causal point of departure*, the *origin* and *source* of a thing; as ذٰلِكَ مِنْ نَبَإٍ جَآءَنِى *this is in consequence of information that reached me*; فَوَقَفَ يَتَعَجَّبُ مِنْهَا *and he stood admiring it* (or *wondering at it*, his wonder proceeding from, or being caused by, it); مِمَّا خَطِيٰٓـتِهِمْ أُغْرِقُوا *they were drowned*

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because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ); يُغْضِي حَيَاءً *he is silent out of modesty, and others are silent through fear of him.* Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ, وَهَبَ, زَوَّجَ; e. g. بِعْتُ مِنْ رَسُولِ اللّٰهِ صلعم رَجُلَ فَرَسًا *I sold to the Apostle of God a pair of trousers;* زَوَّجَ سَرَاوِيلَ إِسْمٰعِيلُ ابْنَتَهُ مِنِ ابْنِ أَخِيهِ الْعِيصِ بنِ إِسْحٰقَ *Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.*

REM. *a.* The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ *to assign the reason.*

REM. *b.* In speaking of persons مِنْ أَجْلِ, *on account of*, is always used instead of مِنْ, and often too in other cases; as اَلَّتِي تَبْكِي مِنْ أَجْلِهَا فَعَارٌ ثُمَّ عَارٌ *she on whose account, or for whose sake, thou weepest;* ثُمَّ عَارٌ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ *it is a threefold disgrace for a man to be in misery on account of (for want of) food;* مِنْ أَجْلِ كَلَامِهِ *because of what he said.*

d) The *distance from* a place, person, or thing, particularly after words which signify proximity, such as قَرُبَ or دَنَا *to be near,* قَرِيبٌ *near,* &c. (compare Lat. prope ab eo, Fr. près

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de lui, rapproché de lui); e.g. قَرُبَ ٱلْجَيْشُ مِنْهُمْ *the army was near them*; دَنَا مِنِّى *he was not far from me* (دَنَا إِلَيَّ would mean *he came up close to me*); يَنْبَغِى لِطَالِبِ ٱلْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ ٱلْأُسْتَاذِ *it behoves the student not to sit near*, or *close to, the teacher.*

e) The *difference between* two persons or things which are contrasted or compared with one another; as هَلْ تَعْرِفُ ٱلْجَيِّدَ مِنَ ٱلرَّدِيِّ *dost thou know the good from the bad?* وَٱللّٰهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ *but God knows him that dealeth foully from him that dealeth fairly*; أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عُمْرِهِ *what a difference there is between thee and Noah in length of life!* lit. *where art thou from Noah and his length of life?* Hence the use of مِنْ after comparative adjectives; as هُوَ أَفْضَلُ مِنِّى *he is more excellent than I*; نَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ *we are more deserving of* (or *have a better right to*) *the kingdom than he.*

Rem. *a.* If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as ٱلنَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ *people are more like the time in which they are born then they are like their fathers*; هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ *they were nearer unbelief on that day than belief*; أَنَا مِنْكُمْ عَلَى ٱلْعَرَبِ أَخْوَفُ مِنِّى مِنَ ٱلْعَرَبِ عَلَيْكُمْ *I have more fears of injury to the Arabs by you than I have of injury to you*

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by the Arabs; وَلَأَنَا أَهَمُّ بِجِرَاحِ رَسُولِ اللّٰهِ مِنِّي بِجِرَاحِي *and verily I was more concerned about the wounds of the Apostle of God than I was about my own wounds;* أَنَا أَمْيَلُ إِلَى كَوْنِهَا مِنْ هٰذَا الْأَصْلِ مِنِّي إِلَى كَوْنِهَا مِنْ ذَوَاتِ النُّونِ *I am more inclined to its being (derived) from this root than I am to its being (derived) from (one of) those which contain the letter n.* — Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ *he began to fight them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِالسِّلَاحِ); عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ). — مِنْ with its complement is sometimes omitted; e. g. اللّٰهُ أَكْبَرُ *God is most great,* lit. *God is greater* مِنْ غَيْرِهِ *than any other being;* اللّٰهُ أَعْلَمُ *God knows best,* lit. *God knows better* مِنْ غَيْرِهِ *than any other being;* إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ *verily He, who reared the Heavens, hath built for us a house, the props* (or *pillars*) *of which are more glorious and taller,* scil. مِنْ بَيْتِكَ *than* (*those of*) *thy house,* or مِنْ كُلِّ بَيْتٍ *than* (*those of*) *every* (*other*) *house.*

REM. *b.* When thus used أَفْعَلُ is invariable in form; as هِنْدٌ أَفْضَلُ مِنْ زَيْنَبَ *Hind* (a woman) *is better than Zeinèb;* اَلْحُرَّتَانِ أَفْضَلُ مِنَ الْأَمَتَيْنِ *the two freeborn women are better than the two female slaves;* اَلْعُلَمَاءُ أَفْضَلُ مِنَ الْجُهَلَاءِ *the learned are better than the ignorant;*

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اَلْمُؤْمِنَاتُ أَفْضَلُ مِنَ ٱلْكَافِرَاتِ *the (female) believers are better than the unbelievers.*

Rem. *c.* مِنْ with its complement is occasionally placed in poetry *before* the comparative adjective; as بَلْ مَا زَوَدَتْ مِنْهُ أَطْيَبُ *nay, what she gave (us) as provision was (even) sweeter than it* (honey); لَا شَيْءَ مِنْهُنَّ أَكْسَلُ *nothing is lazier than they;* فَأَسْمَاءُ مِنْ تِلْكَ ٱلظَّعِينَةِ أَمْلَحُ *then 'Asmā is more beautiful than that woman.* In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as مِمَّنْ أَنْتَ خَيْرٌ *than whom art thou better?* مِنْ أَبِي أَيِّهِمْ أَنْتَ أَفْضَلُ *than the father of which of them art thou better?*

Rem. *d.* In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Æth. እም: or እምኀ::

f) The relation which subsists between the part and the whole, the species and the genus, the material and the article made of it; as عِلْمُ ٱلطِّبِّ سَبَبٌ مِنَ ٱلْأَسْبَابِ *the science of medicine is one of the professions;* وَمِنْ تَعْظِيمِ ٱلْعِلْمِ تَعْظِيمُ ٱلْكِتَابِ *and respect for the book is a part of the respect due to science;* اَلْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ *man is compounded of soul and body;* وَرَأَى أَنَّ ٱلْحَيَوَانَ وَٱلنَّبَاتَ لَا تَلْتَئِمُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ *and he saw that the natures of animals and plants are*

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فَصَعُبَ عَلَيْهِ لِعَدَمِ ٱلْآلَاتِ *compounded of numerous elements;* وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ ٱلْحِجَارَةِ وَٱلْقَصَبِ *and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds;* ٱلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ *who hath created you of one soul.*

REM. *a.* When مِنْ precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, = شَيْءٌ or بَعْضٌ; as شَرِبْتُ مِنَ ٱلْمَاءِ *I drank some of the water;* أَخَذَ مِنَ ٱلدَّنَانِيرِ *he took some of the dīnārs;* قَدْ أَرَاكُمْ مِنْ آيَاتِهِ *he has already shown you some of his signs.* Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of مِنْ, which is clearly a substantive, meaning *a part* or *portion.*

REM. *b.* After negative particles, and after interrogatives put in a negative sense, مِنْ prefixed to an indefinite noun means *none at all, not one;* as مَا جَاءَنِى مِنْ رَجُلٍ, or مِنْ أَحَدٍ, *no one came to me;* مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ *there hath come to us no bearer of good news and no warner;* لَا يَأْتِنِى مِنْ أَحَدٍ *let no one come to me;* مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ *ye have no god but Him;* مَا لَهُمْ مِنْ نَاصِرِينَ *they have no helpers* (= لَا نَاصِرِينَ لَهُمْ); لَا فِى ٱلدَّارِ مِنْ رَجُلٍ *there is no man in the house* (= لَا رَجُلَ فِى ٱلدَّارِ); هَلْ مِنْ مَزِيدٍ *is there any addition* or *increase?* هَلْ مِنْ خَالِقٍ غَيْرُ ٱللّٰهِ *is there any creator but God?* هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ *dost thou perceive any one of them?* هَلْ لَنَا مِنَ ٱلْأَمْرِ مِنْ شَيْءٍ *have we any portion of that thing?* With مِنْ أَحَدٍ compare the Hebrew מֵאֶחָד, Levit. iv. 2, Deuter. xv. 7.

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Rem. *c.* When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ *to indicate division into parts;* when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ *to indicate composition.*

g) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as وَكَذٰلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ الْقَلْبِ مِنَ التَّوَكُّلِ وَالْإِنَابَةِ وَالْخَشْيَةِ *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust* (*in God*), *and repentance, and fear* (*of Him*); فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكَوْنِ وَالْفَسَادِ مِنَ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْمَعَادِنِ *and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals;* كُلٌّ مِنْ هَابِيلَ وَقَابِيلَ *both* (*of them*), *Abel as well as Cain;* إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ *these brethren of ours, the 'Anṣār* (or *Helpers* of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ *their object, namely learning, is not attained;* فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ *therefore avoid the abomination of idols;* لَاقَيْتُ مِنْهُ الْأَسَدَ *I encountered in him a lion;* وَالْعَرَبُ تَحْذِفُ هٰذَا الْفِعْلَ مِنْ قَالَ وَيَقُولُ *and the Arabs omit this verb ḳāla yaḳūlu.* In this way مِنْ is constantly used after the

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indefinite pronoun مَا, *what, whatever,* which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ ٱلْمَالِ *the money which has been spent;* مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ *whatever ye lay out in charity, shall be amply made up to you;* مَا يَفْتَحِ ٱللّٰهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا *the mercy which God sendeth forth for man, none can keep back.*

REM. *a.* In the language of the grammarians, مِنْ is here used لِلْبَيَانِ, or لِلتَّبْيِينِ, *to make clear* or *explain,* or لِبَيَانِ ٱلْجِنْسِ *to explain the genus.*

REM. *b.* مِنْ is used in vulgar Arabic, like ܡܢ in Syriac and ከመ፡ in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لَا يَصْلُحُ بَعْدُ لِشَيْءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا وَيُدَاسَ مِنَ ٱلنَّاسِ *it is good afterwards for nothing but to be thrown out and trodden under foot by men,* instead of وَيَدُوسَهُ ٱلنَّاسُ.

49. عَنْ (with pronominal suffixes عَنِّي, عَنَّا, عَنْكَ, عَنْهُ) designates distance from, motion away from, departure from a place or from beside a person; as جَلَسَ عَنْ يَمِينِهِ *he sat at* (a certain distance from) *his right hand;* رَمَى ٱلسَّهْمَ عَنِ ٱلْقَوْسِ *he shot the arrow from the bow;* سَافِرْ عَنِ ٱلْبَلَدِ *take thy departure from the town;* حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَٱلْإِعْرَاضِ عَنْهُ *that thou mayest not be compelled to leave him and turn away from him.* Hence it is used :—

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a) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example: اَلْهَرَبُ عَنْ قَضَاءِ اللّٰهِ تَعَ غَيْرُ مُمْكِنٍ *it is impossible to flee from the decree of God Almighty;* تَنَحَّ عَنِ الْقَبِيحِ *avoid what is disgraceful;* يَنْبَغِي أَنْ يَجْتَنِبَ عَمَّا يَضُرُّهُ *it is necessary that he should avoid what injures him;* يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ *it is necessary that he should patiently abstain from what his soul desires (his passions desire);* تَبَرَّأْتُ عَنْ وَلَائِهِمْ *I am free from all connection with them (as client);* يَتَخَلَّصُ عَنْ عَذَابِ الْآخِرَةِ *he is saved from punishment in the next world;* أَطْعَمَهُ عَنِ الْجُوعِ *he fed him (to save him) from hunger;* كَسَاهُ عَنِ الْعُرْيِ *he clothed him (to save him) from nakedness;* اَلنَّهْيُ عَنِ الْمُنْكَرِ *the prohibition of what is wicked;* يَنُوبُ عَنِّي *he acts as my deputy;* يُقَاتِلُ عَنْهُ *he fights for,* or *to protect, him;* لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *do not contend,* or *plead, for those who act wrongly to themselves;* لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا (*one*) *soul shall not make satisfaction for* (*another*) *soul at all;* حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so many dirhams in his stead,* lit. *he bore,* or *took upon himself, for him.*

b) After verbs denoting uncovering, laying bare, opening,

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revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: لَوْ كُشِفَ عَنِّي سُتُورُ الدُّنْيَا *if the veils of this world were removed from me (from before my eyes);* التِّلَالُ الَّتِي انْشَقَّتْ عَنْ بُيُوتٍ *the mounds which were laid open so as to disclose chambers;* إِنْ كُنْتَ تَبْغِي شَاهِدًا يُخْبِرُ عَنْ غَائِبٍ *if thou wantest a witness who can inform thee regarding what is hidden;* سَأُنْبِيكَ عَنْ مَجْمُوعِهَا *I will tell thee about all of them;* هٰذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللّٰهِ صلعم فَأَجَابَ عَنْهُ *this is a question about which the Apostle of God was questioned, and he gave an answer to it;* وَجَّهَ عَنْهُ إِلَى الأَنْدَلُسِ أَبُوهُ *his father sent to Spain to look for him;* فَسَأَلَهُمْ عَنِّي وَقَالَ وَجِّهُوا عَنْهُ *and he asked them about me and said, Send to look for him;* فَقُصِدَتِ الْخَزَائِنُ عَنِ الأَسْلِحَةِ *and they made for the arsenals to look for arms;* كَأَنَّمَا تَبْسِمُ عَنْ لُؤْلُؤٍ مُنَضَّدٍ أَوْ بَرَدٍ *she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).*

c) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another (بِ); because in them is implied the notion of turning away (أَعْرَضَ). For example: يَنْبَغِي لِلْإِنْسَانِ أَنْ لَا يَغْفُلَ عَنْ نَفْسِهِ *a man must not be neglectful*

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of himself; وَهُوَ غَنِيٌّ عَنْهَا *he does not require it;* لِي فِي طِلَابِ الْعِلْمِ غِنًى عَنْ غِنَاءِ الْغَانِيَاتِ *I find in study such contentment that I can dispense with the singing of women;* أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَاكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ *satisfy me with what Thou allowest, so that I may be able to dispense with what Thou forbiddest, and suffice me with Thy goodness, so that I may not have occasion for any other but Thee.* Similarly: شَغَلَهُ ذٰلِكَ عَنِ الْفِكْرَةِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ *this circumstance occupied him so that he could not think of anything but it;* بِي حَصَرٌ عَنْ ذِكْرِ كُلِّ الْمَنَاقِبِ *I am unable to mention all the virtues;* إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي *I have loved the good (of this world) so as to neglect all thought of my Lord;* يَبْخَلُ عَنْ نَفْسِهِ *he is so stingy as to deny himself every thing.*

d) After verbs signifying to leave one behind or to surpass one; as لَا أَفْضَلْتَ عَنِّي *thou dost not surpass me in anything.* Hence the expression فَضْلًا عَنْ *not to mention, much more* or *much less* (according to the context); as فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْاَشْيَاءِ الْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ آثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ الْعَجَبِ *and there became manifest to him in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom as set him in the greatest*

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astonishment; لَا يُوجَدُ فِي ٱلشَّامِ بِأَسْرِهَا فَضْلًا عَنْ صَفَدَ *it is not found in the whole of Syria, not to mention (much less in) Ṣafèd.* Hence too the use of عَنْ in comparisons (like مِنْ, §. 48, *e*); as أَيْنَ أَنْتَ عَنِ ٱلْبَيْتِ ٱلنَّدْرِ ٱلْجَامِعِ لِمُشَبَّهَاتِ ٱلثَّغْرِ *where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared?* تَعَالَى عَمَّا يُشْرِكُونَ *He is exalted above whatever (gods) they join (with Him).*

e) عَنْ also indicates the source from which something proceeds; as رَضِيَ عَنْهُ *he was satisfied with him, was gracious to him;* لَا نَفْعَلُ هٰذَا عَنْ قَوْلِكَ *we will not do this at your word* (as it were, *setting out from your word, moved by your authority*); كَانَتِ ٱلْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا *the Jews did not dwell in the city of Marrēkuś* (Morocco) *by the order of its governor.* Hence it shows *α*) the authority for any statement, tradition, or the like; as حُكِيَ عَنِ ٱلشَّافِعِيِّ *it is related on the authority of ēš-Šāfi'ē;* وَكَانَ أُسْتَاذُنَا يَحْكِي عَنْ شَيْخٍ مِنَ ٱلْمَشَايِخِ *and our teacher used to narrate on the authority of a certain shèikh;* حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ ٱللّٰهِ *an authentic tradition of the Apostle of God;* وَعَنِ ٱلنَّبِيِّ أَنَّهُ قَالَ *and it is told of the prophet that he said;* and *β*) the cause from which an effect proceeds as its source; as ٱلْـلَّازِمُ

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مَا هَلَكَ امْرُؤٌ عَنْهُ *that which necessarily follows from it;* عَنْ مَشْوَرَةٍ *no one ever perished through asking advice (of others).*

f) Lastly, عَنْ is used of time as equivalent to بَعْدَ *after;* as لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *ye shall encounter* (or *experience*) *state after state;* كَمَا قَدْ نَمَّ عَنْ صَدَإِ الْحُسَامِ فِرِنْدُهُ *as the temper of a (good) sword betrays itself (even) after it has become rusty;* عَنْ قَرِيبٍ يَكُونُ كَثِيرًا *in a short time it will be much;* عَمَّا قَلِيلٍ *after a little while* (where مَا is redundant, as in an example in §. 48, *c*).

Rem. *a.* Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً *he died aged eighty;* مَاتَ عَنْ وَلَدٍ صَغِيرٍ *he died leaving a young child;* قُتِلُوا عَنْ آخِرِهِمْ *they were slain to the last man.*

Rem. *b.* Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ *to hinder,* اِجْتَنَبَ *to avoid,* بَرِيءٌ *free from, clear of,* and the like. Compare §. 48, *e*, with §. 49, *d*.

Rem. *c.* عَنْ is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. مِنْ عَنْ يَمِينِهِ وَشِمَالِهِ *on his right and his left;* إِذَا مَا جَعَلْتُ السَّيْفَ مِنْ عَنْ شِمَالِيَا *when I place the sword on my left side* (شِمَالِيَا in rhyme for شِمَالِيَ, شِمَالِي). Compare עֵבֶר, עֵיד, עֵמֶר.

Rem. *d.* According to the grammarians, عَنْ is used لِلْبُعْدِ وَالْمُجَاوَزَةِ *to express distance* from anything *and passing away* from it.

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50. The prepositions which indicate motion to or towards a place, are إِلَى *to*, حَتَّى *up to*, and لِ *to*.

51. إِلَى (with pronominal suffixes إِلَيَّ, إِلَيْكَ, إِلَيْهِ) is opposed (مُعَارِضَةٌ) to مِنْ and عَنْ; as مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ *from the cradle to the grave*; سِرْتُ مِنَ ٱلْبَصْرَةِ إِلَى بَغْدَاذَ *I went from el-Baṣra to Baġdād*; إِنْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause*, but إِنْقَطَعَ إِلَيْهِ *he was devoted to his cause*; إِلَيْكَ عَنِّي *stand off!* (see the end of the section). It signifies: —

a) Motion to or towards a place; as جَاءَ إِلَى ٱلْمَدِينَةِ *he came to the city*; سُبْحَانَ ٱلَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَى (see §. 49, *a*) *to the Temple which is most remote* (at Jerusalem).

b) Transferred to time, the point up to which something lasts or continues; as صُمْتُ إِلَى ٱلْمَغْرِبِ *I fasted till sunset*; خُيِّرْنَ مِنْ أَزْمَانِ يَوْمِ حَلِيمَةٍ إِلَى ٱلْيَوْمِ قَدْ جُرِّبْنَ كُلَّ ٱلتَّجَارِبِ (see §. 49, *b*) *down to the present day (and) have been tested with every sort of test*; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيَامَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection.* It occurs in a

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somewhat different sense in the phrase لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيٰمَةِ *He will certainly assemble you to the day of the resurrection (for it).*

REM. In these two cases إِلَى is used لِلْاِنْتِهَاءِ *to designate the limit* of the act.

c) إِلَى also shows that one thing is added to another (لِلْمُصَاحَبَةِ), and hence we find it construed with زَادَ *to increase, augment;* as ضُمَّ هٰذَا إِلَى هٰذَا *add this to that;* لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ *do not devour their substance in addition to your own;* زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ *they have added knowledge to the knowledge they (already) possessed.*—It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. *a*); as حَبِيبٌ, مَحْبُوبٌ, *dear;* أَحَبُّ *dearer;* بَغِيضٌ *hated, hateful;* أَبْغَضُ *more hateful.* — It is used too with قَرِيبٌ *near,* and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ *far from,* e. g. فَإِنَّهُ أَقْرَبُ إِلَى التَّعْظِيمِ *for this comes nearer to reverence;* whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ (§. 48, *d*). — Finally, notice the phrases: إِلَى غَيْرِ

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ذٰلِكَ, lit. *on to other than this,* and إِلَى آخِرِهِ (contracted إِلَخ), *to the end of it,* i.e. *et cætera;* إِلَيْكَ, lit. *to thyself!* and إِلَيْكَ عَنِّي, lit. *to thyself from me!* = تَنَحَّ *stand off!* هٰذَا إِلَيْهِ, scil. مُسَلَّمٌ or مُفَوَّضٌ, *this is committed* or *entrusted to him.*

52. حَتَّى differs from إِلَى in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as سَلَامٌ هِيَ حَتَّى مَطْلَعِ ٱلْفَجْرِ *it is peace till the break of day;* نِمْتُ ٱلْبَارِحَةَ حَتَّى ٱلصَّبَاحِ *I slept last night till it was morning;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسِهَا *I ate the fish to its (very) head;* لَيَسْجُنُنَّهُ حَتَّى حِينٍ *they would imprison him for a (certain) time.* However, when مِنْ and إِلَى are used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object (§. 51, *a*, *b*). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as إِنْتَهَيْتُ إِلَيْهِ *I came up to him;* ٱلِٱنْتِهَاءُ إِلَيْهِ *the attaining to it.* That حَتَّى does not necessarily

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include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

Rem. *a.* حَتَّى is scarcely ever used with pronominal suffixes; as فَلَا وَٱللّٰهِ لَا يُلْفِى أُنَاسٌ فَتًى حَتَّاكَ يَابْنَ أَبِى زِيَادِ *no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abī Ziyād;* أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍّ *she has come to thee, making for every mountain-pass.*

Rem. *b.* The grammarians, when they wish to make a distinction, say that إِلَى is used لِلِانْتِهَآءِ, *to designate the limit (of the act)*, whilst حَتَّى is employed لِلْغَايَةِ or لِٱنْتِهَآءِ ٱلْغَايَةِ, *to designate the attainment of the extremity* or *utmost limit.*

Rem. *c.* When حَتَّى is a simple copulative particle (حَرْفُ عَطْفٍ, or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives (such as وَ, فَ, and ثُمَّ), no independent influence upon the following noun, which remains under the same government as the preceding one; e. g. قَدِمَ ٱلْحُجَّاجُ حَتَّى ٱلْمُشَاةُ *the pilgrims have arrived, even those travelling on foot;* مَاتَ ٱلنَّاسُ حَتَّى ٱلْأَنْبِيَآءُ *men have died, even the prophets;* وَفَارَقُوهُ حَتَّى أَخُوهُ *and they left him, even his brother;* أَعْجَبَتْنِى ٱلْجَارِيَةُ حَتَّى حَدِيثُهَا *the girl pleased me, even her conversation;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا *I have eaten the fish, even the head of it;* وَكَانَ يُشَاوِرُ رَسُولُ ٱللّٰهِ صلعم مَعَ أَصْحَابِهِ فِى جَمِيعِ ٱلْأُمُورِ حَتَّى حَوَآئِجِ ٱلْبَيْتِ *and the Apostle of God used to consult his companions on all matters, even household affairs.*

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REM. *d.* A dialectic variety of حَتَّى is عَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word עַד.

53. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally indicates abstract or ideal relations. Hence لِ is rarely employed لِلِانْتِهَاءِ (see §. 51, *b*, rem.); as كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى *each (of them) travels to an appointed goal.* Its principal use is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative;* but it may also express the relation of the action to a *nearer* object, and so stand in place of the *accusative* (*compare* §§. 29, 31, 33, 34). Hence لِ indicates: —

a) The simple relation of an act to the more distant object; as وَهَبَهُ لَهُ *he gave it to him;* قَالَ لَهَا *he said to her;* هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً *give me from Thyself good descendants;* وَاللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا *and God hath made for you wives of yourselves (of your own race).*

REM. *a.* After the middle forms of the verb, لِ often expresses the yielding oneself up to the action of another or to the effect of a thing; as جُرُّوا لَهُ الْخَطِيرَ مَا آنْجَرَّ لَكُمْ, *pull his* (the camel's) *leading-*

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rein as long as it can be pulled by you; مَنْ خَدَعَنَا بِٱللّٰهِ ٱنْخَدَعْنَا لَهُ *if any one deceives us with God* (i. e. *with a pretence of devoutness*), *we let ourselves be deceived by him.*

Rem. *b.* Some grammarians say that the لَامُ ٱلْجَرِّ, or preposition لِ, is used in this case لِلتَّعْدِيَةِ, *to express the passing on of the action;* but others consider that it is here employed لِلتَّمْلِيكِ and لِشِبْهِ ٱلتَّمْلِيكِ, *to signify the giving possession* (*of something*) *or the like,* and restrict the term لِلتَّعْدِيَةِ to the cases laid down in §§. 29, 31, 33, and 34.

b) The dative *α*) of possession; as اَلرَّجُلُ مَنْ لَهُ رَأْيٌ صَائِبٌ *the man is he who has a right opinion* or *a correct judgment;* اَلْحَمْدُ لِلّٰهِ *praise belongs to God;* إِنَّا لِلّٰهِ *we are God's;* اَلْمَالُ لِزَيْدٍ *the property is Zèid's;* اَلسَّرْجُ لِلْفَرَسِ *the saddle belongs to the horse;* whence it is used to indicate the author of a proverb, poem, &c.; as كَمَا قِيلَ لِمُحَمَّدِ بْنِ ٱلْحَسَنِ *as has been said by Muḥammad 'ibn ël-Ḥasan;* أَنْشَدَ لِبَعْضِهِمْ *he recited* (*a poem*) *by one of them* (the poets); أُنْشِدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ *a poem was recited to me, and I was told it was by 'Alī;* *β*) of permission; as فَلَهُ ذٰلِكَ *then this is allowed him* (lit. *is to him*); *γ*) of advantage, as opposed to عَلَى, which indicates injury; as اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and for its hurt.*

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REM. *a.* The grammarians say that لِ, when it indicates possession, is used لِلْمِلْكِ *to indicate the right of property*, or لِلِاخْتِصَاصِ *to show that something is ascribed to one as his own*, or لِلِاسْتِحْقَاقِ *to show that he has a right to it.* Compare the Hebrew usage, מִזְמוֹר לְדָוִד *a psalm composed by David*; &c.

REM. *b.* As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition لِ with the genitive of the possessor; as كَانَ لِلْمَلِكِ زُهَيْرٍ مِائَتَا عَبْدٍ *king Zuhair had two hundred slaves*; لَهُ بِبَغْدَاذَ سِتُّمِائَةِ صَاحِبِ خَبَرٍ *he had in Baġdād six hundred secret police*; مَا لِي أَبٌ وَلَا ٱبْنٌ *I have neither father nor son.*

REM. *c.* لِ is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. مَاتَ لِي أَخٌ *a brother of mine is dead*; whereas مَاتَ أَخِي would mean *my* (it may be, *only*) *brother is dead.*

REM. *d.* In pecuniary transactions لِ is used to indicate the creditor, whilst عَلَى expresses the debtor; as لِي عَلَيْكَ أَلْفُ دِرْهَمٍ *thou owest me* (lit. *there are to me upon thee*) *a thousand dirhams.*

REM. *e.* Observe the expressions of admiration: لِلّٰهِ دَرُّهُ *what a man he is!* لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ *what a man thou art!* لِلّٰهِ أَبُوكَ *what a man thy father was!* لِلّٰهِ أَنْتَ *what a man thou art!* لِلّٰهِ ٱلْقَائِلُ *how beautiful is* (*the saying of*) *the poet!* (lit. *to God belongs his outflow* or *emanation*, from none other could he emanate; compare Jonah iii. 3, וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים *and Nineveh was a very large city*). Remark also such phrases as: هَلْ لَكَ فِي ٱلشَّرَابِ

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wouldst thou like some wine? هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هٰذَا *have ye a wish to do this?* فَهَلْ لَكَ أَنْ تُطْعِمَنِي *dost thou wish then to give me some food?* where we must supply the substantive رَغْبَةٌ *desire, wish.*

c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as قَامَ لِمُعَاوَنَتِهِ *he arose to help him;* ضَرَبْتُهُ لِلتَّأْدِيبِ *I beat him to correct him;* مَا ٱلْعِلْمُ إِلَّا لِلْعَمَلِ *science* (or *theory*) *is only for the purpose of being applied in practice;* طَلَبَ ٱلْجَاهَ لِلْأَمْرِ بِالْمَعْرُوفِ *he sought the dignity* (or *office*) *for the purpose of ordering good;* وَلِهٰذَا قِيلَ *and for this reason it is said;* لِأَنَّهُ يَضُرُّ *because it does harm;* عَجِبْتُ لِقَوْلِهِ *I wondered at* (*because of*) *what he said;* وَإِنِّي لَتَعْرُونِي لِذِكْرَاكِ هِزَّةٌ *and verily a feeling of joy comes over me at remembering thee.*

Rem. In this case لِ is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, *to indicate the cause.*

d) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ ٱللّٰهِ أَمْوَاتٌ *say not in regard to those who are slain on God's path, They are dead* (*do not call those who are killed fighting for God's cause, dead*); أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هٰذَا *do ye say of the truth, after it has come to you, Is*

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this magic? Similarly: قَالَ مَسْلَمَةُ ٱبْنُ عَبْدِ ٱلْمَلِكِ يَوْمًا لِنُصَيْبٍ ٱمْتَدَحْتَ فُلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ *Mèslèma, the son of 'Abdu'l-mèlik, said one day to Noṣaïb, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did.*

REM. After the interjection يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلْٱسْتِغَاثَةِ *to ask help.* If there be only one مُسْتَغَاثٌ or مُسْتَغَاثٌ بِهِ, i. e. person called to aid, the preposition takes the vowel fètḥa (just as with the pronominal suffixes, vol. I., §. 356, rem. *b*); as يَا لَزَيْدٍ *O for Zèid!* i. e. *help, Zèid!* But if there be several, لَ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لَ is retained throughout; as يَا لَزَيْدٍ وَلِعَمْرٍو, or يَا لَزَيْدٍ وَيَا لَعَمْرٍو, *help, Zèid and 'Amr!* يَا لَقَوْمِي وَيَا لِأَمْثَالِ يَا لَلْكُهُولِ وَلِلشُّبَّانِ *help, old and young!* قَوْمِي *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, ٱلْمُسْتَغَاثُ لَهُ or ٱلْمُسْتَغَاثُ مِنْ أَجْلِهِ, be expressed, it takes لِ (with kèsra) before it, as يَا لَزَيْدٍ لِعَمْرٍو *help, Zèid, against 'Amr!* يَا لَلنَّاسِ لِلْكَاذِبِ *help, people, against this liar!* If an adjective be annexed to the مُسْتَغَاثٌ بِهِ, it may be put either in the genitive or in the accusative; as يَا لَزَيْدٍ ٱلْكَرِيمِ or ٱلْكَرِيمَ. In the case of the مُسْتَغَاثٌ بِهِ, the vocative termination ـَا (see §. 38, *c*) is sometimes used instead of لَ with the genitive; as يَا زَيْدَا لِعَمْرٍو *help, Zèid, against 'Amr!* — These expressions are also

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employed لِلتَّعَجُّبِ, *to express surprise*, in which case the مُتَعَجَّبٌ مِنْهُ, or object that causes surprise, is treated in the same way as the مُسْتَغَاثٌ بِهِ; e. g. يَا لَلْعَجَبِ *O the wonder!* يَا لَلدَّاهِيَةِ *O the misfortune!* فَيَا لَخُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنَ ٱلْعِبَادِ *but O the disgrace of those who seek it* (learning) *in order to obtain benefits from men.* — Similar forms of expression are يَا لَهُ, يَا لَكَ, etc., followed by the accus. or, more usually, by the preposition مِنْ with the genit. (see §. 44, *e*, rem. *a*); as جَاءَنِي رَجُلٌ وَيَا لَهُ رَجُلًا, or وَيَا لَهُ مِنْ رَجُلٍ, *there came to me a man, and what a man he was!* يَا لَهَا مِنْ لَيْلَةٍ *O what a happy night!* فَيَا لَكَ مِنْ لَيْلٍ *and O what a splendid night!* يَا لَكَ مِنْ خَدٍّ أَسِيلٍ *O what a soft cheek!* يَا لَكِ مِنْ قُبَّرَةٍ بِمَعْمَرِ *O happy lark in a meadow!* — In all these cases لِ seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

54. The prepositions which indicate rest in a place, are فِي *in, into,* بِ *at, in, by, with,* مَعَ *with, along with,* لَدُنْ, or لَدَى, *at, with, in the possession of,* and عَلَى *over, above, upon.*

55. The preposition فِي (with pronominal suffixes فِيَّ, فِيهِ, فِيكَ), on the difference between which and بِ see §. 56, indicates:—

a) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek εἰς or the Latin *in* with the accusative; as فِي ٱلْبَيْتِ *in the*

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اَلْمَاءُ فِي ٱلْكُوزِ *the water is in the jug*; اَلرَّكْضُ فِي ٱلْمَيْدَانِ *the racing is in the mèidān*; وَقَعَ فِي ٱلْبِئْرِ *he fell into the well*; وَقَعَ فِي ظَهْرِ يُوقِعُهُ ٱللّٰهُ فِي ٱلْكِتَابِ *he wrote on the back of the letter*; ٱلرَّسَاتِيقِ *God will cast him into* (make him dwell in) *the villages*; أَدْخِلْ يَدَكَ فِي جَيْبِكَ *put thy hand into thy bosom.* This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِي حَالِ ٱلتَّعَلُّمِ *in the state of pupilage*; اَلنَّجَاةُ فِي ٱلصِّدْقِ مَا فِيهِ مِنَ ٱلْخَيْرِ *whatever good there is in it*; *safety lies in speaking the truth*; بَصِيرٌ فِي صِنَاعَتِهِ *skilful in his trade*; نَظَرَ فِي ٱلْكِتَابِ *he looked into*, or *read in, the book*; سَعَى فِي حَاجَتِهِ *he exerted himself about his business*; دَخَلَ فِي ٱلتَّعَلُّمِ *he commenced studying*; يُدْخِلُهُمُ ٱللّٰهُ فِي رَحْمَتِهِ *God will let them enter into His mercy.*

b) فِي is sometimes equivalent in meaning to مَعَ *with*, or بَيْنَ *among*; as أُدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you*; أَقْبَلَتْ فِي نِسْوَةٍ مِنَ ٱلْحَيِّ *she came forward with* (some) *women of the tribe*; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا *he set out with* 50,000 *men.*

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c) It indicates the subject of thought or conversation, that in which these move; as تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الأُسْتَاذِ *reflect two months upon the choice of a teacher;* يَنْبَغِي أَنْ يَتَفَكَّرَ فِي ذٰلِكَ *he must meditate upon this;* تَكَلَّمَ فِي ذٰلِكَ *he spoke about this* (whereas تَكَلَّمَ بِذٰلِكَ would mean *he spoke this out, he gave utterance to this opinion*). Hence it is used in stating the subject of a book or chapter; as صَنَّفَ كِتَابًا فِي الأَخْلَاقِ *he compiled a book on morals;* فَصْلٌ فِي مَاهِيَّةِ العِلْمِ *a chapter treating of the nature of science;* كِتَابُ النُّجُومِ الزَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالقَاهِرَةِ *the book of the shining stars, treating of the kings of Miṣr and el-Ḳāhira.* Similarly: نَهَضَ فِيهِ *he got up (to go and look) for him;* وَجَّهُونِي فِيهِمَا *they sent me to look for them,* or *to fetch them;* فَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللّٰهِ *and he sent for the Sulṭān 'Abū 'Abdi 'llāh.*

d) فِي is used after verbs signifying desire, like رَغِبَ and طَمِعَ, in connection with the object desired; as مَنْ وَجَدَ لَذَّةَ العِلْمِ وَالعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيمَا عِنْدَ النَّاسِ *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِي أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ *he must not covet people's property.* Compare §. 53, *b*, rem. *e*.

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e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا ٱلْحَيٰوةُ ٱلدُّنْيَا فِى ٱلْاٰخِرَةِ إِلَّا مَتَاعٌ *this life is merely a temporary usufruct, compared with the life to come;* مَا عِلْمُكَ فِى بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is only a drop compared with his ocean;* lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

f) Lastly, فِى is used to express *proportion* (e. g. length and breadth) and *multiplication;* as طُولُهُ خَمْسُونَ ذِرَاعًا فِى اثْنَى عَشَرَ ذِرَاعًا عَرْضًا *its length is fifty cubits, by twelve cubits in breadth* (Germ. *bei* or *auf*, Fr. *sur*); مِقْدَارُهَا عَشَرَةُ فَرَاسِخَ فِى مِثْلِهَا *its size is ten parasangs by the same;* ثَلٰثَةٌ فِى خَمْسَةٍ *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِى عَدَدٍ *he multiplied one number by another* (lit. *struck the one into the other*).

REM. فِى is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place.*

56. بِ (with pronominal suffixes بِى, بِكَ, بِهِ) differs from فِى in this, that فِى, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds

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therefore to the Latin prepositions *prope, juxta, apud, ad,* and the German *an* or *bei.* For example: قَرْيَةٌ بِبَابِ ٱلْقَاهِرَةِ *a village at* (*close to* or *hard by*) *the gate of ĕl-Ḳāhira;* مَرَرْتُ بِرَجُلٍ *I passed by a man;* جَلَسَ بِهِ *he sat beside* (or *by*) *him;* نَصَرَكُمُ ٱللّٰهُ بِبَدْرٍ *God helped you at Bèdr;* كَانَ بِٱلْمَدِينَةِ تَاجِرٌ *there was at* (or *in,* Germ. *zu,* Fr. *à*) *ĕl-Medīna a merchant;* قَرْيَةٌ بِمِصْرَ *a town in Egypt;* وَبِيَدِهِ سَيْفٌ *with a sword in his hand;* بِهِ دَاءٌ *there is in him a disease;* إِجْتَنِبْ دَارَنَا بِٱلنَّهَارِ *avoid our house by day* (= نَهَارًا); وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِٱللَّيْلِ *and verily ye pass by them in the morning and at night* (= لَيْلًا).

—Hence it is construed with verbs signifying to attach, connect, or adhere to (e. g. عَلَقَ, لَصِقَ, وَصَلَ, لَفَّ), seize, take, or begin (e. g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e. g. سَأَلَ, عَلِمَ, بَصُرَ), flee for refuge to, believe in, and swear by (e. g. أَقْسَمَ, آمَنَ, عَاذَ). For example: رُؤُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ *their heads adhere to their shoulders* (*and*) *they have no necks;* لِأَنَّ ٱلدُّودَ يَتَعَلَّقُ بِٱلثِّمَارِ *because the worms stick to the fruit;* وَصَلَ ٱلشَّيْءَ بِٱلشَّيْءِ *he joined the one thing to the other;* بَدَأَ بِٱلسَّبَقِ *he began to study the lesson;* خُذْ بِٱلْخِطَامِ *take hold of the nose-rein;* فَإِنْ تَسْأَلُونِي بِٱلنِّسَاءِ فَإِنَّنِي بَصِيرٌ بِأَدْوَاءِ ٱلنِّسَاءِ *and if ye ask me about women, truly I am skilful in the diseases*

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of women; نَعُوذُ بِٱللّٰهِ مِنْ سَخَطِهِ *we take refuge with God from His wrath;* آمَنْتُ بِٱللّٰهِ ٱلْوَاحِدِ *I believe in the one God;* أُقْسِمُ (حَلَفْتُ) بِٱللّٰهِ *I swear by God;* بِكَ لَأَزُورَنَّ بَيْتَكَ *by Thyself (I swear), I will visit Thy house;* فَلَا بِكَ مَا أُبَالِي *no, by thyself, I care not;* بِرَأْسِكَ *by thy head!*—Hence, too, it is used after إِذَا *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا ٱلْمُفَاجَأَةِ or إِذَا ٱلْفُجَائِيَّةِ); as بَيْنَا هُوَ يَسِيرُ إِذَا بِرَهْجٍ *whilst he was going along, he suddenly perceived a cloud of dust;* فَلَمَّا تَوَسَّطْتُ ٱلدَّرْبَ إِذَا أَنَا بِصَوْتٍ عَظِيمٍ *and after I had got to the middle of the lane, I all at once heard a great noise;* وَنَحْنُ فِي ٱلْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى ٱلْبَابِ *and whilst we were talking, a great clamour suddenly arose at the door;* إِذَا بِرَجُلٍ يُقَالُ لَهُ ٱلسَّيِّدُ بَرَكَةُ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward.* Here we must supply the participle of the verb أَحَسَّ *to perceive,* which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِسٌّ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَأَنَّ in such phrases as كَأَنِّي بِكَ تُخَادِعُنِي *it seems to me that thou art trying to deceive me;* كَأَنِّي بِكَ تَنْحَطُّ إِلَى ٱللَّحْدِ *it is as if I saw thee being let down into the grave;* كَأَنِّي بِكَ قَتِيلًا *methinks I see thee slain;* i. e. كَأَنِّي

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مُحِسٌّ بِكَ, or كَأَنِّي أَبصِرُ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ *he set out with his household;* سَارَ بِأَهْلِهِ *he came into his presence in his travelling dress;* اِشْتَرَى الْحِمَارَ بِلِجَامِهِ *he bought the ass together with its bridle.* Under this idea are figuratively represented the following relations.

a) The relation between subject and predicate, especially in negative propositions; as أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى *do they not see that God has power to bring the dead to life?* أَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهُ *is not God sufficient for His servant?* مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ *I do not know;* لَسْتُ بِعَالِمٍ *thy Lord will not deal wrongly with His servants;* مَا هُمْ بِمُؤْمِنِينَ *they are not believers;* وَإِنْ مُدَّتِ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it);* فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمُغْنٍ فَتِيلًا عَنْ سَوَادِ بْنِ قَارِبِ *and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibn Ḳārib in the least.*

b) The relation between the act and its object. *α*) This is always the case after *intransitive* verbs, as بَخِلَ بِشَيْءٍ *he was stingy of something,* opposed to سَمَحَ بِهِ *he was liberal of it;*

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especially such as indicate *motion*, e. g. أَتَى, جَاءَ *to come*, ذَهَبَ *to go away*, رَاحَ, سَارَ *to depart, set out*, قَامَ, نَهَضَ *to get up, rise*, سَمَا *to be high*, &c. These verbs are construed with بِ and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote; and they must be translated into English by transitive verbs. For example: فَأْتُوا بِسُورَةٍ مِثْلِهِ *then bring* (lit. *come with*) *a sūra* (*chapter*) *like it*; ذَهَبَ اللّٰهُ بِنُورِهِمْ *God took away* (lit. *went away with*) *their light*; قَامَ بِالْحَقِّ *he upheld the truth*; نَهَضَ بِأَعْبَاءِ الْمَمْلَكَةِ *he took upon him the burden of the government*; سَمَا بِهِ *he lifted it up on high*. β) The same construction is also employed with *transitive* verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely; as بَعَثَ إِلَيَّ بِهِمْ *he sent them to me* (lit. *he performed the act of sending to me in connection with*, or *by means of, them*, using them as the objects through which he realized that act; رَمَى بِالسَّهْمِ *he shot the arrow* (*from the bow*); أَلْقَى بِيَدِهِ إِلَيْهِ *he gave himself up*, or *surrendered himself, to him*; سُودُ الْمَحَاجِرِ لَا يَقْرَأْنَ بِالسُّوَرِ *dark-eyed* (*women*), *who do not read the sūras* (the Ḳor'ān). This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called بَاءُ الْمَجَازِ *the figurative* بِ; as كَسَرَ الْعَصَا *he broke the stick*, but كَسَرَ بِقَلْبِي *he has broken my heart*; جَبَرَ الْعَظْمَ *he set the bone*,

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but جَبَرَ بِقَلْبِي *he has comforted my heart.* The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their ordinary material sense.

c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ *I wrote with the reed-pen;* قَتَلَهُ بِالسَّيْفِ *he slew him with the sword;* يَرْزُقُهُ اللّٰهُ الصَّبْرَ بِبَرَكَةِ دُعَائِهِ *God will grant him patience through the salutary power of prayer to Him;* حَجَجْتُ بِتَوْفِيقِ اللّٰهِ *by God's help I have performed the pilgrimage* (to Mekka); فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللّٰهِ كَثِيرًا *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God;* فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, *f*). — Connected herewith is the use of بِ with surnames, &c., after عُرِفَ *to be known;* as also after كَفَى *to be enough, to suffice,* with the person or thing that suffices or is enough for one; e. g. حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ بِالْمِرْغِينَانِيِّ *Ḥasan 'ibn 'Alī, known by the*

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name of el-Marǧīnānī; قَرْيَةٌ تُعْرَفُ بِبَقْوَى *a village known by the name of Baḳwā;* كَفَى بِٱللّٰهِ شَهِيدًا *God sufficeth as a witness;* كَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ *the pleasure of knowledge is a sufficient motive and incentive to a sensible man.* — The *price* of any article is also expressed by the preposition بِ after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; e. g. ٱشْتَرَى قَلَمًا بِدِرْهَمٍ *he bought a reed-pen for a dirham;* بِعْتُ ٱلثَّوْبَ مِنْهُ بِدِينَارٍ *I sold the piece of cloth* (or *the garment*) *to him* (see §. 48, c) *for a dīnār;* وَشَرَوْهُ بِثَمَنٍ بَخْسٍ *and they sold him for an insufficient* (or *trifling*) *price;* ٱشْتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَى *they have purchased error at the price of truth;* لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يُكَذِّبُونَ *theirs is a painful punishment, for having deemed* (*the prophet*) *a liar* فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا شَنُّوا ٱلْإِغَارَةَ ; (بِكَوْنِهِمْ = بِمَا كَانُوا) فُرْسَانًا وَرُكْبَانَا *would then that I had, instead of them, a tribe who, when they ride* (*forth*), *pour down* (*on their enemies*) *from every side, mounted on horses and camels* (بِهِمْ *at the price of them, in exchange for them,* = بَدَلَهُمْ).

REM. *a.* In such phrases as بِأَبِي أَنْتَ وَأُمِّي *thou art as dear to me as my father and mother,* بِأَبِي مَنْ وَدَدْتُهُ *dear to me as my father is one whom I love,* the preposition depends upon the word مَفْدِيٌّ *ransomed,*

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or فُدِيَ *may he be ransomed,* which is understood, and the literal meaning is: *thou art to be,* or *shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians بَاءُ ٱلتَّفْدِيَةِ *the* بِ *which expresses ransom;* but it is in reality the بَاءُ ٱلثَّمَنِ or بِ *of price,* as used after بَاعَ, اِشْتَرَى, &c. (see above, no. *c*, at the end). In the same way are used بِنَفْسِي and بِرُوحِي. — Observe also the phrase فَبِهَا وَنِعْمَتْ *good and well,* as إِنْ أَجَبْتَ وَأَطَعْتَ فَبِهَا وَنِعْمَتْ *if thou consentest and obeyest, good and well;* مَنْ تَوَضَّأَ لِلْجُمُعَةِ فَبِهَا وَنِعْمَتْ *if one performs the wuḍū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to فَبِهٰذِهِ ٱلْفَعْلَةِ أَوِ ٱلْخَصْلَةِ يُنَالُ ٱلْفَضْلُ وَنِعْمَتِ ٱلْفَعْلَةُ أَوِ ٱلْخَصْلَةُ هِيَ *by this act or practice is excellence attained, and good is the act or practice.* Others regard فَبِهَا as equivalent to فَعَلَيْكَ بِهَا, فَعَلَيْهِ بِهَا, etc., *keep thou to it, let him keep to it,* etc. (see §. 59, rem. *a*); and other words, such as ٱلسُّنَّةُ *the practice of the Prophet,* or ٱلرُّخْصَةُ *the ordinance of indulgence,* may be supplied according to circumstances.

Rem. *b.* In phrases like مَاتَ قَبْلَ ٱلنَّبِيِّ بِقَلِيلٍ (بِيَسِيرٍ) *he died a little before the Prophet,* قَدِمَ بَعْدَ ذٰلِكَ بِشَهْرَيْنِ وَأَيَّامٍ *he arrived two months and some days after this,* بِ is the بِ *of measure,* and quite different in meaning from the accusative of time how long: سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me,* profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir,* but سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me,* profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab.* Observe that بِ with its genitive must in this case always be placed after بَعْدَ, قَبْلَ, &c.

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REM. *c.* The preposition *without* is expressed in Arabic by بِلَا and بِغَيْرِ, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the simple دُونَ (§. 69, *f*). بِلَا can be used only with an indefinite substantive, بِغَيْرِ with one which is either definite or indefinite; as سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَاءٍ *a ruler without justice is like a river without water;* جِئْتَ بِغَيْرِ ضَرُورَةٍ بِلَا زَادٍ *thou art come without (bringing any) provisions; without necessity;* بِغَيْرِ الْحَقِّ *unjustly;* مِنْ غَيْرِ خِلَافٍ *without controversy;* مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقٍ *without sword and bloodshed.*— Compare in Hebrew בְּבַלְעֲדֵי, בְּאֵין, בִּבְלִי.

REM. *d.* The grammarians denote the various uses of بِ by saying that it is used لِلْإِلْصَاقِ *to express adhesion;* لِلظَّرْفِيَّةِ *time and place;* لِلْقَسَمِ *swearing;* لِلْمُصَاحَبَةِ, or لِلْمُلَابَسَةِ, *companionship and connection;* لِلتَّعْدِيَةِ, or لِلنَّقْلِ, *to render an (intransitive) verb transitive;* لِلِاسْتِعَانَةِ *to indicate the instrument of whose aid we avail ourselves;* لِلسَّبَبِيَّةِ, or لِلتَّعْلِيلِ, *to express the reason* or *cause;* and لِلتَّعْوِيضِ, لِلْمُقَابَلَةِ, or لِلثَّمَنِ, *to state the recompense, equivalent,* or *price given for anything.*

57. مَعَ (rarely مَعْ) *with, along with,* indicates association and connection in time or place (مَكَانُ الِاصْطِحَابِ أَوْ وَقْتُهُ); as سَارَ مَعِي *he travelled with me;* جَلَسَ مَعَهُ *he sat with him;* جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ *I came to thee with the rising of the sun;* لَا يَصِحُّ الزُّهْدُ مَعَ الْجَهْلِ *devotion cannot be real along with (is incompatible with) ignorance;* مَعَ تَكْرَارِ مَا تَقَدَّمَ مِنْهُ *with the repetition*

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of that portion of it which went before (repeating at the same time what had been done before); فَرِيشِي مِنكُم وَهَوَاي مَعَكُم *and my substance is from you and my love is with you.* Hence it is used to show that a person possesses something or has got it with him; as هَلْ مَعَكَ مِحْبَرَةٌ *hast thou got an inkbottle with thee?* مَا مَعِي دِينَارٌ وَلَا دِرْهَم *I have neither dīnār nor dirham (neither gold nor silver) by me.* — Sometimes it signifies *in addition to, besides;* as مَعَ كَوْنِهِ غَرِيبًا *in addition to his being (besides his being) a stranger.* — More frequently it means *notwithstanding, despite, although;* as قُتِلَ مَعَ شَجَاعَتِهِ *despite his bravery he was killed;* لَمْ يَكُن أَحَدٌ أَفْطَنَ مِنَ الرَّسُولِ وَمَعَ ذٰلِكَ أُمِرَ بِالْمُشَاوَرَةِ *no one was more clear-sighted than the Apostle (Muḥammad), and notwithstanding this, he was ordered to consult (others);* عَجَزَ عَنْ هَدْمِ الْاَهْرَامِ مَعَ اَنَّ الْهَدْمَ اَسْهَلُ مِنَ الْبِنَاءِ *he was unable to destroy the pyramids, although it is easier to destroy then to build* (compare in English *withal;* in Heb., עִם, e. g. Nehem. v. 18, וְעִמָּהּ, and בְּ, e. g. Job i. 22, בְּכָל־זֹאת, Deut. i. 32, וּבַדָּבָר הַזֶּה, Num. xiv. 11, בְּכָל הָאֹתוֹת; and in Pers., بَا and بَا وُجُود). — Lastly, مَعَ is used in comparisons, and must then be translated into English by *compared to, in comparison with;* as اَلْخَضِرُ مَعَهُ وَتِدٌ *compared with him el-Ḫaḍir, or el-Ḫiḍr* (Elias, the wandering Jew of the Muḥammadans), *is a*

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tent-peg, i.e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

REM. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion*; see vol. I., §. 359. The expression ذَهَبْتُ مِنْ مَعِهِ, *I went away from beside him*, is recorded by Sībawèih. — To it corresponds in Hebrew עִם, in Syriac ܥܡ.

58. لَدُنْ (with suffixes لَدُنِّي, لَدُنَّا, لَدُنْكَ) or لَدَى, also written لَدَا (with suffixes لَدَيَّ, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word, signifying *beside, near, at* or *by, in the possession of* (Lat. *apud*, Fr. *chez*); as وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ *and they found her lord at the door*; إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ *when (their) hearts shall be in (their) throats*: إِعْتَقَدَ أَنَّ ٱلنَّارَ أَفْضَلُ ٱلْأَشْيَاءِ ٱلَّتِي لَدَيْهِ *he believed that fire was the most excellent of the things which were in his possession.*

REM. *a.* لَدُنْ chiefly occurs in composition with مِنْ (see §. 70), and, like that preposition, is used لِٱبْتِدَآءِ ٱلْغَايَةِ فِي زَمَانٍ أَوْ مَكَانٍ *to denote the commencement of the limit in place or time.* It may be connected with a proposition, as وَتَذْكُرُ نُعْمَاهُ لَدُنْ أَنْتَ يَافِعُ *and thou art mindful of His benefits since thou art grown up.* — When connected with the word غُدْوَةٌ *morning*, it usually takes it in the accus., as لَدُنْ غُدْوَةً حَتَّى دَنَتْ لِغُرُوبِ *from morning till it* (the sun) *was near setting*, though غُدْوَةٍ is admissible. The former construction is explained by an ellipse, viz. لَدُنْ كَانَتِ ٱلسَّاعَةُ غُدْوَةً *since the hour*, or

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time, was morning. If another word be connected with غُدْوَةً, it may be put either in the accus. or the genit., as لَدُنْ غُدْوَةً وَعَشِيَّةً *from morning and evening.* Some grammarians admit the nominative likewise, لَدُنْ غُدْوَةٌ, by an ellipse of كَانَ, viz. لَدُنْ كَانَتْ غُدْوَةٌ.

Rem. *b.* لَدَى differs from عِنْدَ (§. 66) in being restricted to material objects which are actually with, or on the person of, the speaker. You say هٰذَا ٱلْقَوْلُ عِنْدِى صَوَابٌ *this assertion is right in my opinion;* عِنْدَ فُلَانٍ عِلْمٌ بِهِ *so and so knows about it;* not لَدَىَّ and لَدَى فُلَانٍ. And again you say عِنْدِى مَالٌ, *I have money,* whether it be about your person or not, whereas لَدَىَّ مَالٌ means that you actually have it about you.

59. عَلَى (with pronominal suffixes عَلَىَّ, عَلَيْكَ, عَلَيْهِ) *over, above, upon,* is used:—

a) In its original *local* sense (لِلْٱسْتِعْلَاءِ, *to denote higher elevation*); as زَيْدٌ عَلَى ٱلسَّطْحِ *Zèid is on the roof;* فَٱقْبَلَتْ تَحُومُ عَلَى حَائِطٍ *and it* (the pigeon) *began to hover over a wall;* وَجَدَ نَظَرَ عَلَى إِنْسَانًا عَلَى ٱلطَّرِيقِ *he found a person upon the road;* عَلَى ٱلْحَائِطِ صُورَةَ رَجُلٍ *he saw on the wall the figure of a man;* فَإِذَا ٱسْتَوَيْتَ أَنْتَ وَمَنْ ثِيَابُ قُطْنٍ عَلَى ٱلْفُلْكِ مَعَكَ *I had on cotton clothes; and when thou, and they who are with thee, are safe on board the ship.* The same sense is further exemplified in: جَلَسَ عَلَى ٱلْمَائِدَةِ *he sat at the table* (because

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a person sitting at table rises *above* the level of it); وَقَفَ عَلَى ٱلنَّهرِ *he stood by the river;* قَعَدَ عَلَى بَابِ دَارِهِ *he sat at the door of his house;* وَقَفَ عَلَى رَأسِ فُلَانٍ *he stood by the head of so and so;* فِي وَقتِ شَهوَتِهِ فِي ٱلوُقُوفِ عَلَى خَصَائِصِ أعضَاءِ ٱلحَيَوَانِ *at the time when he was very eager to investigate the peculiarities of the limbs of animals;* مَرَّ عَلَيهِ, or جَازَ عَلَيهِ, *he passed by him;* كَانَ ٱلحَجَّاجُ أَمِيرًا عَلَى ٱلعِرَاقِ *ĕl-Ḥaǧǧaǧ was ĕmīr* (or *governor*) *of ĕl-'Irāḳ;* طَالَعَ عَلَى شَيءٍ *he contemplated* or *examined something;* إِطَّلَعَ عَلَى شَيءٍ *he became acquainted with,* or *acquired a knowledge of, something;* قَرَأَ عَلَيهِ, either *he* (the pupil) *read* (*a book*) *before him* (the teacher), studied under him, or *he* (the teacher) *read* (*a book*) *to him* (the pupil); تَلَا ٱلرِّسَالَةَ عَلَيهِم *he read the letter to them;* بَدَأَ بِكِتَابِ ٱلصَّلٰوةِ عَلَى مُحَمَّدٍ *he began the book of* (*canonical*) *prayer before Muḥammad,* began to read it under him as his instructor. Similarly in the phrases: غُشِيَ (عَلَيهَا) عَلَيهِ *he* (*she*) *fainted* (lit. *there was a covering of darkness over him* or *her*); أُغمِيَ عَلَيهِ *do.;* (عَلَيهَا) مَغشِيٌّ عَلَيهِ *in a faint;* سَلَامٌ عَلَيكُم *peace be upon you!* رَحمَةُ ٱللهِ عَلَيهِ *God's mercy be upon him* (*may God have mercy on him*).

b) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon;* as خَرَجَ عَلَيهِ *he went*

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out against him (with an army), *he rebelled against him;* هَجَمَ عَلَيْهِ *he rushed upon him;* فَأَعِنْ عَلَيْهِ *therefore give aid against him;* يَنْبَغِي أَنْ يَصْبِرَ عَلَى ٱلْمِحَنِ *he must bear his troubles patiently* (lit. *must exercise patience against them*); كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ *that his intelligence and his knowledge may not become an argument against him;* ٱلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and for its hurt* (see §. 53, *b*, γ). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَى *difficult for me,* opposed to سَهْلٌ (يَسِيرٌ) عَلَى *easy for me;* عَزِيزٌ عَلَى *difficult for me,* but also *dear to me,* opposed in both senses to هَيِّنٌ عَلَى; خَفِيٌّ عَلَى *hidden from me, obscure to me,* opposed to جَلِيٌّ عَلَى *clear to me.* It is therefore construed with verbs signifying *to be angry with* and *to incite* or *instigate;* as عَتَبَ عَلَيْهِ *he was angry with him;* لَمْ يُكَلِّمْهُ سَخَطًا عَلَيْهِ *he did not speak to him out of anger with him;* أَغْرَى ٱلْكَلْبَ عَلَيْهِ *he urged on the dog against him, set the dog at* or *upon him* (بِهِ would mean *he made the dog attach itself to him*). Frequently, however, when construed with these latter verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it; e. g. ٱلْحَثُّ عَلَى

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خَاطَبُوهُ مُحَرِّضِينَ عَلَى ٱلْفِعْلِ *urging* or *inciting to action*; إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ *they talked to him, urging him to compose a book*; هَمُّ ٱلْآخِرَةِ يَحْمِلُ ٱلْإِنْسَانَ عَلَى ٱلْخَيْرِ *concern for the life to come induces man to do well* (lit. *carries him towards good*); مَا حَمَلَكَ عَلَىٰ هٰذِهِ ٱلدَّعْوَى ٱلْبَاطِلَةِ *what induced you to set up this empty claim?* Hence too حَرِصَ, *to be greedy* or *covetous*, and its derivatives حِرْص, *greed*, and حَرِيص, *greedy*, are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when the person sought is in his house or room, so that we actually find him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house* or *room*.

c) Of a debt which one owes, and a duty which is incumbent *upon* one; as عَلَيْهِ دَيْن *he owes a debt*, opposed to لَهُ دَيْن *a debt is due to him*; لِي عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see §. 53, *b*, rem. *d*); طَلَبُ ٱلْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ *the search after knowledge is an ordinance for every Muslim* (*every Muslim is bound by divine command to seek after knowledge*); عَلَيْكَ أَنْ تَفْعَلَ هٰذَا *it is incumbent upon thee to do this, thou must do this*; عَلَيْكَ أَنْ تَتَحَرَّزَ عَنِ ٱلْغِيبَةِ *thou must refrain from slander* or *backbiting*.

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d) Of the advantage, superiority, or distinction, which one person or thing enjoys *over* another; as فَضْلُ آدَمَ عَلَى الْمَلَائِكَةِ *Adam's superiority over the angels;* الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ *who love the present life more than the life to come;* آثَرَهُ (اِخْتَارَهُ) عَلَى غَيْرِهِ *he preferred it to the rest, selected in it preference to the others.*

e) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis *on* which he stands in these respects). For example: اَلنَّاسُ عَلَى دِينِ مُلُوكِهِمْ *people follow,* or *conform to, the religion of their kings;* قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon;* كَانَ عَلَى دِينِ الْمَسِيحِ *he followed the religion of the Messiah;* لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed;* سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ *no matter whether they be endowed with human form or not;* عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music;* مَا أَنَا عَلَيْهِ *the state* or *condition in which*

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كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ *I am; I was going to comply with (the orders of) the ĕmīr's messenger;* وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ *many a cup have I quaffed with delight;* وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا *and he entered the city at a time when its inhabitants were off their guard;* عَلَى صُرُوفِ الدَّهْرِ, or عَلَى الْحَالَاتِ, *amid the changes,* or *vicissitudes, of time* or *fortune;* عَلَى التَّأْبِيدِ *always, continuously.*

f) Of the ground on which, the cause or reason why, one does a thing; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); اَلْحَمْدُ لِلّٰهِ عَلَى مَا صَنَعَ *praise belongs to God for what He has done;* يُعَاتِبُهُ عَلَى تَرْكِ الْمُهَادَاةِ *he reproached him for having neglected to send him a present in return;* وَلِتُكَبِّرُوا اللّٰهَ عَلَى مَا هَدٰيكُمْ *and that ye glorify God for having guided you;* عَلَى أَيِّ شَيْءٍ *why am I to give you my money?* جَاءَ عَلَى أَنَّهُ مَلِكٌ أُعْطِيكَ مَالِي *he came, on the ground of his being a king;* أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ *he came to the king's gate, pretending to be his sister;* لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا *I do not ask you for money on that account* (scil. بِنَاءً عَلَيْهِ *building upon it,* or مُعْتَمِدًا عَلَيْهِ *relying on it*); particularly in the common phrase بِنَاءً عَلَى أَنْ

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building upon, reckoning or *relying upon, such and such a thing.*

g) Of the terms or conditions, as the ground or basis, on which anything is done; as عَلَى هٰذَا ٱلشَّرْطِ *on this condition;* أَجَابَهُمْ إِلَى ذٰلِكَ عَلَى أَنْ يُمِدُّوهُ بِٱلسِّلَاحِ *he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons;* صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ *he made peace with him on (the condition that he should pay him) a thousand dirhams.*

h) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as أُعَذِّبُكَ عَلَى كِبَرِ سِنِّكَ *I will punish thee, notwithstanding thy great age* (lit. *in thy state of great age,* see *f*); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ *he slew a lion, notwithstanding his extreme youth;* اَلْخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا *horses run, notwithstanding their vices,* or *diseases;* إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ *verily thy Lord is merciful unto men, despite their wrong-doing* (compare עַל, Job x. 7, xvi. 17).

i) Of the rule or standard according to which something is done; as عَلَى هٰذِهِ ٱلطَّرِيقَةِ *after this manner;* عَلَى نِسْبَةٍ مَحْفُوظَةٍ *according to a duly observed proportion;* عَلَى مَا رَأَيْتُ فِي ٱلْكُتُبِ

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عَلَى مَا حَكَاهُ *according to what I have seen (stated) in books;* *according to what he related.*

j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as قَالَ عَلَى ذٰلِكَ *he said concerning this, on this matter;* أَمْ تَقُولُونَ عَلَى ٱللّٰهِ مَا لَا تَعْلَمُونَ *or do ye say concerning* (or *of*) *God what ye know not?*

REM. *a.* Observe the following phrases: عَلَيَّ بِهِ *fetch him to me*, scil. اُدْخُلُوا or some similar word (see *b*, at the end); عَلَى ٱلرَّأْسِ وَٱلْعَيْنِ (*it is*) *upon the head and eye*, i. e. *it shall be done most willingly and promptly;* عَلَى ٱلرِّيقِ *on an empty stomach, fasting* (lit. *on the saliva*); فُلَانٍ (مُلْكِ, عَهْدِ) عَلَى حِينِ *in the time*, or *reign, of so and so;* عَلَى يَدَيْهِ (يَدِهِ), or simply عَلَيْهِ, *by his means, through him*, as وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ *and give us what Thou hast promised us by Thy apostles*, قَالَهُ عَلَى لِسَانِ رَسُولِهِ *He said it by the mouth* (lit. *tongue*) *of His apostle;* and the adjurations بِٱللّٰهِ عَلَيْكَ, بِحَيَاتِي عَلَيْكَ, *I implore thee by God, by my life* (to do so and so), which are usually followed by the particle إِلَّا, lit., this oath with all its consequences be upon you, if you do not do so and so. — The phrase عَلَيْكَ زَيْدًا, *seize Zèid*, has already been mentioned in §. 35, *b*, *δ*, rem. *b*. In this sense عَلَيْكَ is also construed with the preposition بِ; as عَلَيْكُمْ بِٱلرِّجَالِ *attack those men*, عَلَيْكُمْ بِٱلْيَمَامَةِ *invade êl-Yemāma.*

REM. *b*. As being originally a substantive, عَلَى may take the preposition مِنْ before it, مِنْ عَلَى *from off* (lit. *from upon*, Heb. מֵעַל);

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as قَفَزَ مِنْ عَلَى ظَهْرِهِ *he dismounted from his horse;* نَزَلَ مِنْ عَلَى فَرَسِهِ *he sprang from off its back;* غَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظِمْؤُهَا *she* (the bird called ḳaṭā) *left it* (*her young* or *her nest*) *in the morning, after her time of abstinence from water was at an end* (*when she could no longer abstain from drinking*); أَنْتَ مِنْ عَلَى ٱلْيَمِينِ وَأَنَا مِنْ عَلَى ٱلشِّمَالِ *thou on the right hand and I on the left.*

60. To these three classes of prepositions may be added مُنْذُ or مُذْ *since,* وَ and تَ *by* (in swearing), and كَ *like, as.*

61. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and ذُو (see vol. I., §. 340, with rem. *c*, and §. 347, with the rem. *b* and *e*, and compare the phrase فَيَعُودَ مِنْ ذِى قَبْلُ *that he may return to his former condition*). It is contracted into مُذْ, which usually becomes in the waṣl مُذُ (see vol. I., §. 20, *d*). These words signify *from which time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتُهُ مُنْذُ يَوْمُ ٱلْجُمُعَةِ *I have not seen him since last Friday* (lit. *the terminus a quo is Friday*), or مُذْ يَوْمَانِ *for the last two days,* or مُذْ أَوَّلُ مِنْ أَوَّلَ مِنْ أَمْسِ *since last year,* or مُذْ عَامٌ أَوَّلُ *since the day before the day before yesterday;* مُذْ ٱنْتِصَافُ ٱللَّيْلِ إِلَى وَقْتِ ٱلزَّوَالِ *from midnight till the time when the sun has passed the meridian;* مُذْ أَوَّلُ ٱلشَّهْرِ إِلَى مُنْتَصَفِهِ *from the first*

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of the month to the middle of it; أَلَمْ تَرَ مُذْ عَامَيْنِ أَمْلَاكَ عَصْرِنَا يَصِيحُ بِهِمْ لِلْمَوْتِ وَالْقَتْلِ صَائِحُ *hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter?* أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ *I know that he has been starving for the last five days;* مَا كَلَّمْتُهُ مُذْ شَهْرِنَا هٰذَا *I have not spoken to him since (the beginning of) this month,* or مُذْ يَوْمِنَا, or مُنْذُ الْيَوْمِ, *since this morning, today.*

REM. *a.* The lexicographers give the rare forms مِنْذُ and مِذْ. — مُذْ may be pronounced in the waṣl as مُذِ, and the forms مُنْذَ الْيَوْمِ and مُذَ الْيَوْمِ are also mentioned.

REM. *b.* مُنْذُ and مُذْ are used لِابْتِدَاءِ الْغَايَةِ فِي الزَّمَانِ *to denote the commencement of the limit in time,* or, as it may be otherwise expressed, *to denote* الْأَمَدُ *the starting-point,* or أَوَّلُ الْمُدَّةِ *the commencement of the period,* and جَمِيعُ الْمُدَّةِ *the whole of the period.*

REM. *c.* مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote *time.* They may, however, be directly connected with propositions; as مَا رَأَيْتُهُ مُنْذُ خُلِقَ *I have not seen him since he was born,* or مُنْذُ رَحَلَ الْقَوْمُ *since the tribe departed;* قَدْ عِشْتُمَا مُصْطَحِبَيْنِ مُنْذُ كُنْتُمَا صَغِيرَيْنِ *ye two have lived as companions since ye were little;* لَمْ يُنْسِنِي ذِكْرَكُمْ مُذْ لَمْ أُلَاقِكُمْ عَيْشٌ *no life (however comfortable) has made me forget you, since the time that I have not met you (since I no longer meet you);* مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِمًا *he has not ceased to be*

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handsome from the day his hands fastened his robe; مَا زِلْتُ أَبْغِي ٱلْمَالَ مُذْ أَنَا يَافِعُ *I have not ceased to seek after wealth from the time I grew up.*

Rem. *d.* The Bèdawīn use مِنْ instead of مُنْذُ, as مُنْذُ = مِنْ سَنَةٍ سَنَةٍ. Compare the Ḳor'ān, ix. 109, أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.*

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as وَٱللّٰهِ *by God!* وَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ḳa'ba* (the mosque of Mèkka)! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see §. 56). Sometimes the particle فَ is prefixed to وَ, as فَوَٱللّٰهِ *by God then!* — The particle تَ (the origin of which is very obscure) is construed like وَ, but is seldom used except in the oath تَٱللّٰهِ *by God!* Other examples mentioned by the grammarians are: تَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ka'ba,* تَرَبِّي *by my Lord,* تَٱلرَّحْمٰنِ *by the Compassionate,* and تَحَيَاتِكَ *by thy life.*

Rem. *a.* The oath (ٱلْقَسَمُ), whether expressed by بِ, وَ, or تَ, requires a complement (جَوَابُ ٱلْقَسَمِ), of which the following are the principal conditions. If the complement be an affirmative nominal

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proposition (جُمْلَةٌ اسْمِيَّةٌ مُثْبَتَةٌ), it is introduced by لَ, as وَاللّٰهِ لَمُحَمَّدٌ رَسُولُهُ *by God, verily Muḥammad is His apostle;* or by إِنَّ, as وَاللّٰهِ إِنَّ مُحَمَّدًا رَسُولُهُ, in which case لَ may be prefixed to the predicate, as وَاللّٰهِ إِنَّ مُحَمَّدًا لَرَسُولُهُ. If the complement be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثْبَتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَاللّٰهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ *by God, 'Abū Gahl is dead indeed;* but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَاللّٰهِ لَأَفْعَلَنَّ *by God, I will do it!* If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَاللّٰهِ مَا مُحَمَّدٌ كَاذِبٌ *by God, Muḥammad is not a liar;* وَاللّٰهِ مَا كَذَبَ مُحَمَّدٌ *by God, Muḥammad has not lied;* وَاللّٰهِ لَا يَهْلِكُ الْمُؤْمِنُ *by God, the believer shall not perish!*

REM. *b.* In such phrases as مُنْ الرَّبِّ لَأَفْعَلَنَّ *by the Lord, I will do it!* مُنْ رَبِّي, or مِنْ رَبِّي, *by my Lord!* مِنَ اللّٰهِ, مُنُ اللّٰهِ, and مُ اللّٰهِ, *by God!* the words من and م are abbreviations of أَيْمُنٌ *oaths* (see vol. I., §. 19, rem. *b*), which is contracted in various other ways. Some grammarians, however, regard مِنْ and مُنْ in مُنْ رَبِّي as being really the preposition مِنْ (§. 48).

63. Among the prepositions is usually reckoned كَ *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun in the genitive (see §. 73); as وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ *and on the top of it* (the pillar) *is*

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لَنْ يَنْهَى ; مِثْلُ ٱلْقَلَنْسُوَةِ (*something*) *like a pointed cap*, = ذَوِى شَطَبٍ كَٱلطَّعْنِ *nothing hinders oppressors* (or *wrongers*) *like a lance-thrust*; إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ *no one crows over thee like a feeble boaster* (one who has little reason to boast); بِكَٱلسَّوْذَانِقِ *with* (*a horse*) *like a falcon* (*in speed*), = يَضْحَكْنَ عَنْ كَٱلْبَرَدِ ٱلْمُنْهَمِّ ; بِمِثْلِ ٱلسَّوْذَانِقِ *they laugh so as to show* (*teeth*) *like melting hailstones* (as white as hailstones); تَتَّخِذُ فِى ٱلشَّجَرَةِ ٱلْعَادِيَّةِ كَٱلْبَيْتِ تَأْوِى إِلَيْهِ *it makes in* (*at the foot of*) *an aged tree* (*something*) *like a cell, to which it resorts*, = تُبْرِزُ كَٱلْقَرْنَيْنِ ; مِثْلَ ٱلْبَيْتِ *it puts forth* (*something*) *like two horns*. The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a صِفَةٌ, *adjective* or *relative adjectival clause*, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ *thou camest like Zèid*, i. e. جِئْتَ مَجِيئًا كَمَجِىءِ (مِثْلَ مَجِىءِ) زَيْدٍ *thou camest a coming like the coming of Zèid*. Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or *agent*; i. e. جِئْتَ كَائِنًا كَزَيْدٍ (مِثْلَ زَيْدٍ) *thou camest being like Zèid*.

Rem. *a*. كَ is very rarely joined to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَائِلَا كَهُ وَلَا كَهُنَّ إِلَّا حَاظِلَا *and thou dost not see a*

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husband or wives like him and like them, save one who is jealous; and equally rare is the use of the redundant مَا after it, as وَنَعْلَمُ أَنَّهُ كَمَا ٱلنَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمُ *and we know that he is, like (other) men, sinned against and sinning* (جَارِمُ in rhyme for جَارِمٌ). In Hebrew כָּכֶם and כָּהֵם, or כָּהֵמָּה, are used; but with the other pronominal suffixes כָּמוֹ = كَمَا is always employed, as also occasionally before substantives.

REM. *b.* كَ is sometimes used redundantly along with the synonymous مِثْلُ; as لَيْسَ كَمِثْلِهِ شَيْءٌ *there is nought like Him.*

REM. *c.* كَ is said by the grammarians to be used لِلتَّشْبِيهِ *to compare (one object with another).*

64. Many words, which are obviously substantives in the *accusative of place* (see §. 44, *b*), may be conveniently regarded in a certain sense as prepositions; e. g. نَحْوَ, عِنْدَ, قَبْلَ, بَيْنَ, فَوْقَ, تَحْتَ, and دُونَ.

65. نَحْوَ (the accusative of نَحْوٌ, the nomen verbi of نَحَا *to go towards*) means *a*) *towards* a place, as ثُمَّ يَسِيرُونَ نَحْوَ بَيْتِ ٱلْمَقْدِسِ *then they will journey towards Jerusalem;* خَرَجَ نَحْوَ مَكَّةَ *he set out towards,* or *in the direction of, Mèkka;* and *b*) *according to,* as نَحْوَ قَوْلِهِ *according to his saying, as he says* (compare the use of لِ in §. 53, *d*).

66. عِنْدَ (the accusative of عِنْدٌ *a side* or *quarter*) signifies *beside, near, by;* as وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ *and he used to lay*

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وَيَنْبَغِي أَنْ لَا يَبْتَدِئَ الْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ *notebooks beside him; and he must not commence to speak before him unless with his permission.* Used of *time*, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as فَقَالَ عِنْدَ مَوْتِهِ *and he said as he was dying;* جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ *I came to thee at sunrise;* عِنْدَ ذٰلِكَ *whilst this took place* or *immediately after this took place, hereupon;* عِنْدَ مَا *whilst, during,* or *immediately after.* — Further, عِنْدَ, like مَعَ (§. 57), implies *possession* and *comparison;* as مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ *I had only a single dīnār by me;* مَا عِنْدَ النَّاسِ *what the people have* or *possess;* لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللّٰهِ *I do not say to you, With me (known to me) are the hidden things of God;* مُلُوكُ الْأَرْضِ عِنْدَ اللّٰهِ تُرَابٌ *the kings of the earth are dust compared with* (lit. *at the side of*) *God.* — Lastly عِنْدَ (like the Latin *apud*, Fr. *chez*, and Persian نَزْدِيكْ) implies *in one's mind, in his opinion;* as اَلصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَايِخُنَا *the right thing in my opinion is what our shèikhs have done;* كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ *his opinion was that the Ḳor'ān was created;* عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ *according to you it is impossible that He should do it.*

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REM. *a.* On the phrase عِنْدَكَ زَيْدًا = خُذْ زَيْدًا, see §. 35, *b*, *δ*, rem. *b*. —On the difference between عِنْدَ and لَدُنْ or لَدَى, see §. 58, rem. *b*.

REM. *b.* عِنْدَ is sometimes (in modern Arabic generally) pronounced عَنْدَ, rarely عُنْدَ. It corresponds in form to the Heb. עִמָּד, but in signification also to עִם.

REM. *c.* Nearly synonymous with عِنْدَ, in its local sense, is قِبَلَ (the accusative of قِبَلٌ *front*), Lat. *coram, apud, penes;* as حَاضِرٌ قِبَلَهُ *present before him;* لِي قِبَلَ فُلَانٍ حَقٌّ *I have a claim upon so and so;* فَمَالِ ٱلَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ *and what (has come) to* (for فَمَا لِلَّذِينَ) *the unbelievers that they run hastily around thee?* It also signifies *towards*, as لَيْسَ ٱلْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ *piety does not consist in your turning your faces towards the east and the west.*

67. بَيْنَ, *between, among*, is the accusative of the substantive بَيْنٌ, signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as جَمَعَ بَيْنَنَا *he united us*, فَرَّقَ بَيْنَنَا *he parted us*, lit. *he united our separation* and *parted our connection;* أَلَّفَ ٱللهُ بَيْنَ قُلُوبِكُمْ *God has united your hearts.* — If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as بَيْنِي وَبَيْنَهُ *between me and him;* بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ *between you and your brother.* But if both are substantives, this is not usually done; as بَيْنَ ٱلسَّمَاءِ وَٱلْأَرْضِ *between*

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heaven and earth; بَيْنَ حَرَّانَ وَالرُّهَا *between Ḥarrān and 'ar-Ruhā (Edessa);* بَيْنَ الطُّوفَانِ وَبَيْنَ الْهِجْرَةِ *between the Flood and the Hiǵra.* — Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ *what is between,* and فِيمَا بَيْنَ *in what is between;* as وَاللُّبُّ مَا بَيْنَ قِشْرَيْهِ *and the kernel between its two shells;* اِقْتَتَلُوا فِيمَا بَيْنَهُمْ *they fought with each other.* Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both — and,* and of *partly — partly* (tam — quam, partim — partim); as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ *partly known and partly unknown;* جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ *there came to me both rich and poor;* اَلْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ *the tribe was partly slain, and partly taken prisoners.* In such cases بَيْنَ or مَا بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or points of time, إِلَى is used before the second substantive; as فِيمَا بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ *between el-Baṣra and Mekka;* بَيْنَ الْيَوْمِ الثَّانِي مِنْ شُبَاطٍ إِلَى الْيَوْمِ الثَّامِنِ مِنْ أَذَارَ *between the second day of Ṣubāṭ and the eighth day of 'Aḏār.* — Observe the phrase بَيْنَ يَدَيْ فُلَانٍ *before any one, in his presence,* lit. *between his hands;* as قَبَّلَ الْأَرْضَ بَيْنَ يَدَيِ الْخَلِيفَةِ *he kissed the ground before the caliph;* أَخْطَأْتُ بَيْنَ يَدَيْكَ *I have sinned before thee;* اِنْهِزَامُ الذِّئْبِ بَيْنَ يَدَيْهِ *the fleeing of the wolf before him* (the

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dog); of time, مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ *confirming what was before it* (or *preceded it*); إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ *he is nought but a warner to you before a severe punishment*; in the plural, وَجَعَلَ يَكْسِرُ الدَّجَاجَ وَيَضَعُهَا بَيْنَ أَيْدِينَا *and he began to break up the fowls and to set them before us.*

REM. From بَيْنَ are formed the conjunctive adverbs of time بَيْنَا and بَيْنَمَا, *whilst*, which naturally exercise no influence upon the following clause; as بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا, *whilst we were watching for him, he came to us*; بَيْنَا نَسُوسُ النَّاسَ *whilst we govern the people*; بَيْنَمَا النَّاسُ فِي أَسْوَاقِهِمْ نَحْنُ فِي الْحَدِيثِ *whilst we were conversing*; *whilst the people are in their markets.*

68. تَحْتَ (the accusative of تَحْتٌ *the lower* or *under part*) signifies *below, beneath, under*, as مَا تَحْتَ الثَّرَى *what is beneath the soil*; وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا *and under it* (the wall) *was a treasure of theirs*; metaphorically, سَارَ تَحْتَ اللَّيْلِ *he travelled under* (*the shade of*) *night*; تَحْتَ يَدِهِ, or تَحْتَ أَمْرِهِ, *under his power* or *authority*. It is said of a married woman, كَانَتْ تَحْتَ فُلَانٍ *she was under* (*the authority of*) *so and so*, as كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ *they were under two righteous servants of ours* (viz. Noah and Lot).

REM. *a.* تَحْتَ has a diminutive تُحَيْتَ *a little below* or *under.*

REM. *b.* Opposed to تَحْتَ is فَوْقَ (the accusative of فَوْقٌ *the upper part*), with its diminutive فُوَيْقَ, signifying *above, over, upon*, as

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فَوْقَ سَرَاةٍ أَدْهَمَ مُلْجَمٍ *upon a well-beaten road,* فَوْقَ مَوْرٍ مُعَبَّدٍ *upon the back of a bridled black* (horse); metaphorically, وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ *and He is the All-powerful over His servants;* وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوا *and (I) will place those who have followed thee above those who have not believed;* زِدْنَاهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ *we will add to them a punishment in addition to the punishment for their corrupt doings;* فَإِنْ كُنَّ نِسَاءً فَوْقَ ٱثْنَتَيْنِ *and if they be females more than two;* فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ *he treated it worse than he had treated Aleppo.*

69. دُونَ (the accusative of دُونٌ *what is beneath, under, less,* or *inferior,* related to دَنَا *to come near,* and دَنُوَّ *to be low* or *vile*), with its diminutive دُوَيْنَ, and مِنْ دُونِ, in which combination مِنْ has a partitive force, signify *under, below, beneath.* They indicate: —

a) That a person or thing dwells or is situated, or that an action takes place, *below* some place, or *near* it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ *may the cheek of thy enemy be under thy foot;* إِنَّ بِٱلشِّعْبِ ٱلَّذِي دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sèla' (there lies) a murdered man;* إِلْتَقَوْا دُونَ صَنْعَاءَ *they met near Ṣan'ā;* مِصْرُ فَمَا دُونَهَا مِنَ ٱلْبِلَادِ *Egypt and the adjacent countries.*

b) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under

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it, does not reach it); as فَأَلْحَقَنَا بِالْهَادِيَاتِ وَدُونَهُ جَوَاحِرُهَا *and he* (the horse) *made us overtake the foremost* (of the herd), *whilst near him were those of them that lagged behind;* هٰذَا دُونَ ذَاكَ *this is nearer than that;* اُدْنُ دُونَكَ *come nearer* (*to me*)! lit. *approach not far from yourself* (*towards me*); دُونَكَ زَيْدًا *seize Zèid* (*who stands not far from you*, see §. 35, *b*, δ, rem. *b*); دُونَكَ الدِّرْهَمَ *take the dirham;* دُونَكُمُوهُ *take ye him.*

REM. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ, أَمَامَكُمْ (see §. 35, *b*, β), *look out! take care!* as دُونَكَ مِرَاعِي *beware of wrestling with me;* دُونَكُمْ لَا تُقِيلُوهُمْ *take care* (*and*) *give them no quarter.*

c) That one space, distance, or number, does not equal or complete another; as: وَبَيْنَهُمَا دُونَ رَمْيَةِ حَجَرٍ *and between them there was less than a stone's throw;* لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ *there is no poor-rate* (*to be exacted*) *on what is under* (or *less than*) *five ounces.*

d) That one thing is smaller or worse than another; as اَلنُّحَاسُ دُونَ الْفِضَّةِ وَالْحَدِيدُ دُونَ النُّحَاسِ *copper is of less value than silver, and iron of less value than copper;* اَلَّذِي يَقُومُ بَعْدَكَ دُونَكَ *he who shall arise* (*as king*) *after thee, will be inferior to thee;* وَمِنْ دُونِهِ عِزُّ الْعُلَى فِي الْمَوَاكِبِ *and magnificent splendour in the retinue of princes is less* (*glorious*) *than it* (learning).

e) That a quality which belongs to one person or thing

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is not possessed by another, and that the latter is therefore in this respect opposed to the other; as مِنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذٰلِكَ *some of them are good, and some of them not so* (lit. *and some of them remain under that, do not attain to that quality*); إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَشَاءُ *verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth;* وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ *and of the evil spirits some who should dive for him (into the sea) and do work other than that.* In this sense دُونَ is equivalent to غَيْرَ (see §. 82, *d*).

f) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects him or it to a less degree than it does another); as يَدْعُو مِنْ دُونِ اللّٰهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ *he invokes, to the exclusion* or *neglect of God, what can neither injure him nor benefit him,* he invokes what can neither &c., but not God; أَهْلُ هٰذِهِ الْمَدِينَةِ يَعْبُدُونَ الْأَصْنَامَ مِنْ دُونِ اللّٰهِ *the people of this city worship idols and not God;* مَا لَكُمْ مِنْ دُونِ اللّٰهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ *ye have no patron and no helper except God;* عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ *ye act according to one of these two (rules), but not the other;* هٰذَا لِي مِنْ دُونِكَ *this belongs to me exclusively of thee,* thou hast no

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part or share in it; يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْمُحْدَثَاتِ *he ought to choose the old in preference to the new;* وَأَمَّكُمْ دُونَ الْأَنَامِ طُرًّا *and he sought you out in preference to all other men.* — Here must also be mentioned دُونَ, and the rarer بِدُونِ, in the sense of *without;* as دُونَ الْجَهْرِ مِنَ الْقَوْلِ *without speaking loudly;* لَيْسَ اكْتِسَابُ الْمَالِ دُونَ مَشَقَّةٍ *wealth cannot be acquired without trouble;* إِنَّ الْإِسْنَادَ لَا يَتَأَتَّى بِدُونِ طَرَفَيْنِ مُسْنَدٍ وَمُسْنَدٍ إِلَيْهِ *the 'isnād, or relation of attribution, cannot be effected without two extremes, an attribute,* or *predicate, and a subject;* يَأْخُذُهَا تُجَّارُ بِلَادِ الْمَعْبَرِ بِدُونِ ثَمَنٍ *the merchants of the country of Malabar take them without (paying any) price (for them);* فَلَا مَجْدَ يُبْنَى بِدُونِ الْجِهَادِ وَلَا جَهْدَ يُغْنِي بِدُونِ الْقَدَرِ *for no glory is built up without a hard struggle, and no effort is of avail without the decree* (of fate in thy favour, الْقَدَرِ in rhyme for الْقَدَرِ).

g) That one object is placed before another, either *α*) as a hindrance or obstacle to prevent a person from getting at it, or *β*) as a protection to defend it from some one; e.g. دُونَ ذٰلِكَ جَمْرُ الْغَضَا وَخَرْطُ الْقَتَادِ *before this there are the coals of the ġaḍā and the stripping of the ḳatād,* that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the ġaḍā being noted for its long retention of fire, and the ḳatād for the number and size of its

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thorns); إِنَّ مَزَارَهَا قَرِيبٌ وَلٰكِنْ دُونَ ذٰلِكَ أَهْوَالٌ *the time* or *place for visiting her is near, but there are many terrors in the way;* لَيْسَ دُونَهُمْ حِجَابٌ *there is no curtain* or *barrier in front of them;* وَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَّقِي ثَلٰثَ شُخُوصٍ *my shield* (or *protection*) *against those whom I feared was three persons;* إِنَّ امْرَأَ الْقَيْسِ جَرَى إِلَى مَدًى وَاعْتَاقَهُ حِمَامُهُ دُونَ الْمَدَى *'Imru'u 'l-Kais ran for a goal, but death intercepted him before he reached that goal;* دُونَ النَّهْرِ جَمَاعَةٌ *before* (*thou reachest*) *the river, there is a number of men* (*to be encountered*), = قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 49, *a*); e. g. ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا *then he struck her* (the camel) *on the side, and made her get up, and stood in front of her* (to prevent any one from touching her); قَاتَلَ دُونَهُمْ سَاعَةً *he fought for,* or *in defence of, them for some time;* إِنَّ الْمُحِبَّ الصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ *a true friend gives up his life for his friend;* اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ الْجُوعِ وَتَحُولَ دُونَ الْهُجُوعِ *unless indeed the fire of hunger burn and stand in the way of sleep.* In this case دُونَ is synonymous with أَمَامَ *in front of, before.* — Hence too it often denotes *on this side of* (*cis, citra*); as جَمِيعُ مَا دُونَ جَيْحُونَ *all the region on this side of the Oxus;* in which case it is opposed to

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وَرَاءَ *behind, beyond,* as مَا وَرَاءَ ٱلنَّهْرِ *Transoxania* (lit. *what is beyond the river* Oxus).

REM. Other important words belonging to this class of prepositions are :—

a) قَبْلَ, with its diminutive قُبَيْلَ, *before,* of time; as قَبْلَ مَوْتِهِ *before his death;* يَا لَيْتَنِى مِتُّ قَبْلَ هٰذَا *O would that I had died before this!* وَأَعْلَمُ مَا فِى ٱلْيَوْمِ وَٱلْأَمْسِ قَبْلَهُ *and I know what happened today and yesterday before it;* قَبْلَ ٱلتَّهَدُّدِ *before threatening* (*without waiting to threaten*). — Opposed to it is بَعْدَ, diminutive بُعَيْدَ, *after;* as بَعْدَ ثَلٰثَةِ أَيَّامٍ *after three days;* بَعْدَ مَجِيئِكَ *after thy arrival;* بَعْدَهُ *after him,* i. e. *after his departure,* or *after his death;* قَدْ تَغَيَّرْتَ بَعْدِى *thou hast become changed after me,* i. e. *after I parted from thee, since I last saw thee,* = بَعْدَ عَهْدِى بِكَ; فَمَا ذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَالُ *and what is there after the truth* (*when the truth is gone*), *but error?*

b) أَمَامَ and قُدَّامَ, *before,* of place; as أَن لَّا يَمْشِىَ أَمَامَهُ *that he should not walk before him;* قَبْرُهُ قُدَّامَ ٱلْبَابِ *his grave is before the gate;* قُتِلَ فِى حِصَارِ قَلْعَةِ سَانُورَ قُدَّامَ ٱلْأَمِيرِ *he was killed at the siege of the castle of Sānūr before the ēmīr* (*in his presence,* = بَيْنَ يَدَيْهِ); tropically, اَلصَّلَاةُ أَمَامَكَ *the* (*time of*) *prayer is before thee;* بَلْ يُرِيدُ ٱلْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ *nay, but man wishes to go on in his wickedness* (*in the time that is*) *before him.*

c) وَرَآءَ *behind;* as دَخَلَ عَنْتَرُ وَرَآءَهَا *'Antar came in behind her* (her back being turned to him); فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ *they cast it behind their backs;* hence *beyond* (Lat. *trans, ultra*), opposed to دُونَ (see §. 69, *g*, at the end); and relating to time, *after,* as

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وَيَكْفُرُونَ بِمَا وَرَآءَهُ *but they disbelieve in what* (*hath been sent down* or *revealed*) *after it* (the Pentateuch); tropically, *beyond, besides, more than,* وَمَا وَرَآءَ ذٰلِكَ بُلْغَةُ مَجْلِسٍ *but anything beyond this* (*merely*) *serves to* (*make a show in*) *society;* وَأَحَلَّ لَكُمْ مَا وَرَآءَ ذٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ *and He hath permitted you, besides this, to seek out* (*wives*) *by means of your wealth;* فَمَنِ ٱبْتَغَى وَرَآءَ ذٰلِكَ فَأُولٰئِكَ هُمُ ٱلْعَادُونَ *but they who desire more than this, are transgressors.* — Synonymous with وَرَآءَ is خَلْفَ *behind, after;* as وَٱلشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا *and her hair hung down to the ground behind her back;* فَقُمْتُ لِأَعْدُوَ خَلْفَهُ *and I got up to run after him;* كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى ٱلشَّطِّ *how thou wentest after her to the bank;* فَجَعَلْنَاهَا نَكَالاً لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا *and we made them a warning to their contemporaries and to those after them;* وَإِذًا لَا يَلْبَثُونَ خِلٰفَكَ إِلَّا قَلِيلاً *and in that case they would not have tarried after thee but a little.*

d) حَوْلَ *around;* as فَلَمَّا أَضَآءَتْ مَا حَوْلَهُ *and after it* (the fire) *has lighted up the space around him;* ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جُثِيًّا *then we will set them around Hell on their knees;* طَافَ حَوْلَهُ *he went round it* (the temple); حَوْلَهُ جَمَاعَةٌ مِنَ ٱلْجَوَارِي *around him were a number of women.* — وَسْطَ *in the midst of, in, among;* as وَسْطَ رَوْضَةٍ *in the midst of a garden;* وَسْطَ ٱلْيَرَاعِ *among the reeds;* وَسْطَ ٱلدِّيَارِ *among the houses.*

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are: —

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a) مِنْ بَيْنِ (Heb. מִבֵּין); as مُحَمَّدٌ هُوَ ٱلْمَخْصُوصُ مِنْ بَيْنِ كَافَّةِ ٱلْخَلْقِ بِٱلْفَضْلِ وَٱلْكَمَالِ *Muḥammad is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*); مِنْ بَيْنِ يَدَيْهِ *from his presence* (lit. *from between his hands*); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them;* فِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ *in our ears is hardness of hearing, and between us and thee there is a partition-wall.* In this last example مِنْ is partitive, the literal meaning being: *and in a part of the space between us and thee* &c.

b) مِنْ فَوْقِ and مِنْ تَحْتِ; as جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا *he placed immovable* (*mountains*) *upon it* (the earth); طَلَعَ مِنْ فَوْقِ ٱلْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ *he ascended the hill and descended by the other side* (lit. *behind it*); جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا ٱلْأَنْهَارُ *gardens under* (*the trees of*) *which streams flow.* In these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side; the streams occupy a part of the space under the trees.

c) مِنْ قَبْلِ and مِنْ بَعْدِ; as ٱلَّذِينَ مِنْ قَبْلِكُمْ *those who were before you;* مِنْ قَبْلِ صَلٰوةِ ٱلْفَجْرِ *before the morning prayer;* ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ *then we brought you again to life after*

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your death; فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ *and there has come after them an evil generation.* Here again مِنْ is partitive, *in a portion of the space of time before* or *after.*

d) مِنْ عِنْدِ (Heb. מֵעִם) and مِنْ لَدُنْ (but not مِنْ لَدَى); as هٰذَا مِنْ عِنْدِ ٱللّٰهِ *this is from* (lit. *from the side of, from beside*) *God;* جَاءَتْ مِنْ عِنْدِهِ *she came from him;* قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا *now hast thou obtained from me an excuse* (for leaving me); هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً *give us mercy from* (lit. *from beside*) *Thee.*

e) مِنْ قِبَلِ; as كَانَ أَمِيرًا بِٱلشَّامِ مِنْ قِبَلِ عُثْمَانَ *he was governor of Syria for 'Oṭmān* (lit. *from beside 'Oṭmān*, with whom lay the option of sending him as such); قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ *there came to him an answer to his letter from* (Fr. *de la part de*) *'Abū Bèkr;* سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَّمَتْنِي بِظَرْفِهَا *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address.*

f) مِنْ وَرَاءِ and مِنْ خَلْفِ; as مِنْ وَرَاءِ جُدُرٍ *from behind walls;* إِنَّهُ جَالِسٌ مِنْ وَرَاءِ ٱلسِّتَارَةِ يَشْرَبُ *he is sitting behind the curtain drinking* (مِنْ partitive); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them* (see *a*); وَنَزَلَ مِنْ خَلْفِهِ *and he descended by the other side of it* (the hill, see *b*).

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g) مِنْ حَوْلِ ; as وَلَوْ كُنْتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنْفَضُّوا مِنْ حَوْلِكَ *and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee;* وَتَرَى ٱلْمَلٰئِكَةَ حَافِّينَ مِنْ حَوْلِ ٱلْعَرْشِ *and thou shalt see the angels surrounding the Throne* (مِنْ partitive).

REM. *a.* We have already spoken of مِنْ عَنْ, §. 49, rem. *c*; مِنْ مَعَ, §. 57, rem.; مِنْ عَلَى, §. 59, rem. *b*; مِنْ دُونِ, §. 69; بِدُونِ, §. 56, rem. *c*, and §. 69, *f*; مِنْ غَيْرِ, بِغَيْرِ, and بِلَا, §. 56, rem. *c*.

REM. *b.* Other prepositions are occasionally found in composition, as مُذْ لَدُنِ ٱلصُّبْحِ إِلَى أَنْ تَزُولَ ٱلشَّمْسُ *from the morning until the sun declines;* especially إِلَى in the compounds إِلَى دُونِ, إِلَى عِنْدِ (and لِعِنْدِ), إِلَي فَوْقِ, إِلَي نَحْوِ, and إِلَيْ وَرَآءِ, which are, however, condemned by the grammarians.

REM. *c.* The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained; as كَيْفَ أَصْبَحْتَ *how art thou this morning?* إِذَا قِيلَ أَيُّ ; خَيْرٍ *quite well,* for عَلَى خَيْرٍ ; ٱلنَّاسِ شَرُّ قَبِيلَةً أَشَارَتْ كُلَيْبٍ بِٱلْأَكُفِّ ٱلْأَصَابِعُ *when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulèib* (for أَشَارَتْ إِلَى كُلَيْبٍ) ; حَتَّى تَبَذَّخَ فَٱرْتَقَى ٱلْأَعْلَامَ *until he became haughty, and ascended the heights* (*of pride*), for فَٱرْتَقَى إِلَى ٱلْأَعْلَامِ.

REM. *d.* The preposition is likewise very rarely separated by another word from the substantive which it governs; as إِنَّ عَمْرًا لَا خَيْرَ فِي ٱلْيَوْمَ عَمْرٍو *as for 'Amr, there is no good in 'Amr to-day,* instead of

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وَلَيْسَ إِلَى مِنْهَا ٱلنُّزُولِ سَبِيلٌ ; لَا خَيْرَ ٱلْيَوْمَ فِى عَمْرٍو *and there is no way* (or *means*) *to get down from it*, for إِلَى ٱلنُّزُولِ مِنْهَا ; ٱشْتَرَيْتُهُ بِوَٱللّٰهِ دِرْهَمٍ *I bought it, by God, for a dirham*, instead of وَٱللّٰهِ بِدِرْهَمٍ.

Rem. *e.* Sometimes, by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially لِ) ; as دَخَلْتُ ٱلْبَيْتَ *I entered the house*, for فِى ٱلْبَيْتِ or سَكَنْتُ ٱلدَّارَ ; إِلَى ٱلْبَيْتِ *I inhabited*, or *dwelt in, the house*, for فِي ٱلدَّارِ ; وَيَوْمٍ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا *and many a day we met face to face Sulèim and 'Āmir*, for شَهِدْنَا فِيهِ ; خَامَ ٱلْقِتَالَ *he held back in battle* (*through cowardice*), for فِي ٱلْقِتَالِ ; كَمَا عَسَلَ ٱلطَّرِيقَ ٱلثَّعْلَبُ *as the fox trots along the path*, for فِى ٱلطَّرِيقِ (see §. 44, *b*, rem. *a*) ; ذَهَبَ ٱلشَّأْمَ *he went to Syria*, for إِلَى ٱلشَّأْمِ ; وَأُخْفِى ٱلَّذِى لَوْلَا ٱلْأَسَى لَقَضَانِى *and I hide* (*within me*) *that which, were it not for patience, would be the death of me*, for لَقَضَى عَلَىَّ ; نَأَى عَنِّي صَاحِبِي وَقَرِيبِى *my friends and relatives were far from me*, or *kept aloof from me*, for نَأَوْا عَنِّي ; أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ *I bade thee do good, do therefore as thou wast bidden*, for بِٱلْخَيْرِ ; أَسْتَغْفِرُ ٱللّٰهَ ذَنْبِي *I ask pardon of God for my sin*, for مِنْ ذَنْبِي ; وَٱخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا *and Moses chose from his people seventy men*, for مِنْ قَوْمِهِ ; مِنَّا ٱلَّذِى ٱخْتِيرَ ٱلرِّجَالَ سَمَاحَةً *of us was he who was chosen from among men for* (*his*) *generosity*, for مِنَ ٱلرِّجَالِ ; بَغَاهُ ٱلشَّيْءَ *he sought the thing for him*, for بَغَى لَهُ ; صِدْتُكَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ; صِدْتُ لَكَ *I caught game for thee*, for صَيْدًا *and when they measure unto them or weigh unto them, give less* (*than is due*), for وَلَقَدْ جَنَيْتَكَ أَكْمُؤًا وَعَسَاقِلَا ; كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ

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and I have gathered for thee mushrooms of different kinds, for وَلٰكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيمَةً ; (عَسَاقِلَا in rhyme for عَسَاقِلَ) جَنَيْتُ لَكَ *but we made ready noble spirits to encounter these* (*calamities*), for رَحَلْنَا لَهَا.

REM. *f.* As we have seen above, لَدُنْ and مُنْذُ or مُذْ may be directly connected with a following proposition (§§. 58 and 61). The other prepositions require the interposition of أَنْ, أَنَّ, or مَا; as إِلَى أَنْ كَبِرْتُ *until I grew up*; عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ *on condition that thou wilt be my hired servant for eight years*; عَلَى أَنْ مَسَّنِي وَعَلَا عَنْ أَنْ ٱلْكِبَرُ *notwithstanding that old age hath come upon me*; خَيْرٌ وَأَكْرَمُ يَكُونَ لَهُ نَظِيرٌ *and He is exalted above having any equal*; لِي مِنْ أَنْ أَرَى مِنَنًا مَعْقُودَةً لِلِئَامِ ٱلنَّاسِ فِي عُنُقِي (*contented poverty is*) *better and more honourable for me than to see gifts of the base hung round my neck*; مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَآءِ *though it is easier to destroy than to build*; ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ ٱللّٰهِ *that was because they used to disbelieve in the signs of God*; بَعْدَ مَا أَفْنَانُ رَأْسِكَ كَٱلثَّغَامِ ٱلْمُخَلَّسِ *after the waving locks of thy head have become like the gray ṭagām* (a plant); بَعْدَ مَا قَضَى نَحْبَهُ فِي مُلْتَقَى ٱلنَّاسِ هَوْبَرُ *after* (*Ibn*) *Haubar perished on the battle-field*; ذٰلِكَ بِمَا عَصَوْا *that was because they disobeyed*; كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا *as we sent an apostle to Pharaoh*. — مَا is often inserted after مِنْ, عَنْ, and بِ, without affecting their regimen; as مِمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا *they were drowned because of their sins*; عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *after a little* (*while*) *they will become repentant*; فَبِمَا رَحْمَةٍ مِنَ ٱللّٰهِ لِنْتَ لَهُمْ *by the mercy of God thou hast been gentle unto them*. After كَ this use of مَا is very rare (see §. 63,

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rem. *a*). Compare מוֹ (i. e. מָוֶה) in Hebrew; as בְּמוֹ־שָׁלֶג (Job ix. 30, Ḳĕrī), לְמוֹ־חָרֵב (Job xxvii. 14), בְּמוֹ־אֶפֶל (Ps. xi. 2), כְּמוֹ־אָבֶן (Exod. xv. 5).

B. THE NOUN.

1. *The Nomina Verbi, Agentis and Patientis.*

71. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (vol. I., §. 195), of its use as المفعول المطلق or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E. g. قِتَالٌ فِيهِ كَبِيرٌ وصدٌّ عَنْ سَبِيلِ اللّٰهِ وكُفْرٌ بِهِ والمَسْجِدِ الحَرَامِ وإِخْرَاجُ اهلِهِ مِنهُ اكبرُ عِندَ اللّٰهِ *to fight in it* (one of the sacred months) *is* (*a*) *great* (*sin*), *but to turn* (*others*) *away from the path of God, and not to believe in Him and* (*to prevent access to*) *the sacred mosque, and to turn His people out of it, is* (*a*) *greater* (*sin*) *in the sight of God* (قِتَالٌ *a fighting*, not *the fighting*, and so with صَدٌّ and كُفْرٌ); اَلطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ* بِمَعْرُوفٍ أَوْ تَسْرِيحٌ

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* Viz. فَٱلْوَاجِبُ (هُوَ) إِمْسَاكٌ or فَإِمْسَاكٌ وَاجِبٌ.

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بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), *but after that ye must either retain* (*your wives*) *with kindness or dismiss* (*them*) *with benefits* (الطَّلَاقُ *the divorce,* إِمْسَاكٌ *a retaining,* تَسْرِيحٌ *a dismissing*); لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا *they are not able to give them* (*any*) *help* (نَصْرًا = نَصْرًا مَّا or مِّن نَّصْرٍ, whereas النَّصْرَ would mean, *they are not able to give them the help* necessary in the particular case).

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing, to which the verbal idea attaches itself as descriptive of it; e. g. الْبَاعِثُ *the exciting cause, the motive;* الْمَانِعُ *the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which it is often related in outward form (see Vol. I., §. 236, with rem. *a*). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a verbum finitum, expresses the verbal idea as movable and indeed in constant motion.* The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

* The Arab grammarians ascribe to the finite verb, in general, the

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73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

a) In a clause that is *not circumstantial*, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E. g. زيد ناكح ابنه غدا زبيدة *Zèid's son is to be married tomorrow to Zubèida* (the reference of ناكح to the proximate future is shown by غدا); انا قاتله *I am going to kill him*; انا قاتلك *I will kill you* (ego te interficiam); هذا مقتول *this man must be killed* (in these three examples the context fixes the meaning); واعلموا انكم غير معجزي الله وان الله مخزي الكافرين *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*; الذين يظنون انهم ملاقو ربهم *who think that they shall meet their Lord*; قد اطرق ينظر ما هم صانعون *he*

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idea of اَلْحُدُوْث *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of اَلتَّجَدُّد *constant renewal* or *repetition* (see §. 8); to the verbal noun, that of اَلثُّبُوْت, or اَلثَّبَات, *fixedness, immobility.*

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kept silence in order to see what they would do (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

REM. When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمْرٌ كَانَ مَفْعُولاً *a thing which should have been done* (equivalent to أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ ; مَا كَانَ كَائِنًا لَوْ الخ *quid futurum esset si etc.* Compare the composition of the imperfect with كَانَ, §. 9.

b) But if the concrete verbal noun stands in a *circumstantial* clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أَنْشَدَ وهو مَحْبُوسٌ بِمَكَّةَ *he recited, whilst he was in prison at Mèkka, (the following verses)* ; جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللّٰهِ مُتَوَقِّعٌ عَلَيْهِ *el-Mahdī fled with all speed and reached Ṭarābulus (Tripolis) in North Africa, whilst Ziyādètu'llāh kept constantly pursuing him;* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللّٰهِ وهو مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, *e*).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative.* This

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may happen even when the subjects are different (§. 44, *c*). E. g. فَوَلَّى الثَّوْرُ هَارِبًا سَافَرَ بَارِيًا *the ox turned his back fleeing; he set off whilst his brother was shaping the bow;* أَخُوهُ وَصَنَعَ الْقَوْسَ لَقِيتُ خَرَجَ قَاعِدًا أَبُوهُ *I met the sultan in his house weeping; I was in the garden whilst it was in bloom;* كُنْتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا فِي الْبُسْتَانِ زَاهِرًا وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide in it for ever* (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, is not a حَالٌ مُقَارِنٌ, or *ḥāl* which indicates a state present at a past time, but a حَالٌ مُقَدَّرٌ, or *ḥāl* which indicates a future state). The same is the case after بَقِيَ *to remain,* دَامَ *to last, continue,* لَا يَزَالُ *he will not cease,* and the like (see §. 42, *a*); as لَمْ يَزَلْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ قَاعِدًا *he did not cease sitting; a part of my people shall not cease to hold fast the truth till the day of the resurrection;* عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ *as long as the spirit continues to dwell in the body;* فَبَقِيَ مُتَحَيِّرًا *he remained in amazement;* ذُو الْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا *the reputation of the learned shall continue multiplied (after his death).* The Imperfect is also used after these verbs, in many cases with this difference, that the Im-

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perfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يَقْتَصِرُ عَلَى ٱلسُّكُونِ فِى قَعْرِ مَغَارَتِهِ *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يُنْعِمُ ٱلنَّظَرَ فِيهَا *and he did not desist from investigating it carefully* (يُمْعِنُ = يُنْعِمُ). Compare §. 8, *e*.

REM. The concrete verbal noun is sometimes annexed, like the imperfect (§. 9), to the verb كَانَ, to express the præsens præteriti or Greek and Latin imperfect; as كَانَ نَازِلًا *he was dwelling*; كَانَتْ مَرْكُوزَةً *they* (the spears) *were sticking in the ground* (كَانَتْ تُرْكَزُ would mean *they were stuck into the ground*).

2. *The Government of the Noun.*

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined (يَتَخَصَّصُ) or defined (يَتَعَرَّفُ) by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwīn, or of the terminations ٍ and ً (vol. I., §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians ٱلْمُضَافُ *the annexed*; the determining noun, ٱلْمُضَافُ إِلَيْهِ *that to which annexation is made* or *to which another word is annexed*; and the relation subsisting between them is known as ٱلْإِضَافَةُ *the annexation*. European grammarians are accustomed to

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say that the determined or governing word is in the *status constructus*.

Rem. The Arab grammarians speak of two kinds of annexation. The one is called اَلْإِضَافَةُ اَلْحَقِيقِيَّةُ *the proper* or *real annexation*, اَلْإِضَافَةُ اَلْمَحْضَةُ *the pure annexation*, or اَلْإِضَافَةُ اَلْمَعْنَوِيَّةُ *the logical annexation*; the other, اَلْإِضَافَةُ غَيْرُ اَلْمَحْضَةِ *the improper annexation*, اَلْإِضَافَةُ غَيْرُ اَلْحَقِيقِيَّةِ *the impure annexation*, or اَلْإِضَافَةُ اَللَّفْظِيَّةُ *the* (*merely*) *verbal* or *grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tèmyīz*-accusative (see §. 44, *e*); or that the participle active of a directly transitive verb, being used with the meaning of اَلْمُضَارِعُ or the Imperfect (see §. 30, *a*), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (تَعْرِيفٌ or تَخْصِيصٌ) upon the preceding governing word (see §. 89). We have here to deal almost exclusively with the real annexation.

76. By the genitive is indicated: *a*) the person to whom the quality designated by the governing word belongs, as حِكْمَةُ اَللّٰهِ *the wisdom of God*; *b*) the material of the form and the form of the material, as بَيْضَةُ فِضَّةٍ *an egg of silver*, فِضَّةُ اَلدَّرَاهِمِ *the silver of the dirhams* (in the former case the annexation is *explicative*, إِضَافَةٌ بَيَانِيَّةٌ, the original expression being بَيْضَةٌ فِضَّةٌ, i. e. بَيْضَةٌ هِيَ فِضَّةٌ, see §. 94); *c*) the cause of the effect and the effect of the cause, as خَالِقُ اَلْأَرْضِ *the*

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creator of the earth, حَرُّ الشَّمْسِ *the heat of the sun;* *d*) the part of the whole (*partitive* annexation, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (*explicative* annexation), as رَأْسُ الْحِكْمَةِ *the beginning of wisdom,* كُلُّ الْمَخْلُوقَاتِ *the totality of created things;* *e*) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ السُّلْطَانِ *the treasury of the sulṭān,* سُلْطَانُ الْبَرِّ وَالْبَحْرِ *the lord of the land and sea;* and *f*) the object of the action and of the agent, as خَلْقُ السَّمَاءِ *the creation of heaven,* كَاتِبُ الرِّسَالَةِ *the writer of the letter.*

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (which also represents the accusative, §§. 29 — 34), مِنْ, or فِي. For example: غُلَامُ زَيْدٍ *Zèid's slave,* = الْغُلَامُ الَّذِي لِزَيْدٍ *the slave who (belongs) to Zèid;* كَأْسُ فِضَّةٍ *a silver cup,* = كَأْسٌ مِنْ فِضَّةٍ *a cup (made) of silver* (see §. 48, *f*); صَوْمُ الْيَوْمِ *today's fast,* = الصَّوْمُ فِي الْيَوْمِ *the fast (held) on today* (see §. 55 *a*).

REM. The annexation is resolved by مِنْ, when the مُضَافٌ إِلَيْهِ is the genus or material of the مُضَافٌ, as ثَوْبُ خَزٍّ *a silk dress;* by فِي, when the مُضَافٌ إِلَيْهِ is the ظَرْفٌ (see vol. I., §. 221, rem. *a*) of the مُضَافٌ, as عَرَبُ الْحِجَازِ *the Arabs of êl-Ḥijāz,* مَكْرُ اللَّيْلِ وَالنَّهَارِ *plotting by night and day.*

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78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ ٱللّٰهِ *the Apostle of God*; كَلِمَةُ إِنْ *the word 'in*; مَعْنَى قَتَلَ *the meaning of* (*the verb*) *ḳatala*; تَنْكِيرُ إِنْسَانٍ *the indefiniteness of* (*the substantive*) *'insān* (not كَلِمَةُ ٱلإِنْ, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ *its meaning*; هٰذَا يَوْمُ يَنْفَعُ ٱلصَّادِقِينَ صِدْقُهُمْ *this is the day* (*when*) *their truthfulness shall benefit the truthful*; إِلَى يَوْمٍ يُبْعَثُونَ *till the day* (*when*) *they* (the dead) *shall be raised*; يَوْمَ تَوَلَّتِ ٱلظَّاعِنَاتُ عَنَّا *the day* (*that*) *the women* (*setting out on their journey*) *turned away from us*; زَمَنَ ٱلْحَجَّاجُ أَمِيرٌ *at the time* (*when*) *ĕl-Ḥaǵǵāǵ was ĕmīr*; وَقْتَ أَنِ ٱسْتَتَرَ *at the time* (*when*) *he hid himself*, = وَقْتَ ٱسْتِتَارِهِ *at the time of his hiding himself*; حِينَ يَرَوْنَ ٱلْعَذَابَ *when they shall see the punishment*; عَصْرَ حَانَ مَشِيبٌ *at the time* (*when*) *old age is coming on*; خَوْفَ (مَخَافَةَ) أَنْ يَفْعَلَ كَذَا *for fear of his doing so and so*; حَتَّى سَقَتْهُ ٱلْمَنِيَّةُ كَأْسَ وَسُقُوا مَاءً حَمِيمًا *till death made him drink the cup of "and they were given boiling water to drink"* (ăl-Ḳor'ān, xlvii. 17).—The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions

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(خَمْسَةُ رِجَالٍ *five men*, بَعْدَ سَنَةٍ *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ الْبَرِيَّةِ *the best of (God's) creatures* (see §. 86), عَاجِلُ طَعْنَةٍ *a hurried thrust*, وَمُشَرَّفٌ الْآنَ بِعَالِي اسْمِ الصَّاحِبِ أَبِي الْقَاسِمِ *and honoured now by the exalted name of the Ṣāḥib 'Abu 'l-Ḳāsim.*

REM. *a.* In the pure annexation, the article اَلْ can never be prefixed to the مُضَافٌ ; in the impure, it may (see §§. 30, *a*, and 89).

REM. *b.* Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as سَيْفُ وَرُمْحُ زَيْدٍ *Zèid's sword and spear*, for which the correct expression would be سَيْفُ زَيْدٍ وَرُمْحُهُ ; e. g. قَطَعَ اللّٰهُ يَدَ وَرِجْلَ مَنْ قَالَهَا *may God cut off the hand and foot of him who said it ;* بَيْنَ ذِرَاعَيْ وَجَبْهَةِ الْأَسَدِ *between the two paws and the forehead of the Lion* (the constellation Leo); إِلَّا عُلَالَةَ أَوْ بُدَاهَةَ سَابِحٍ *save the after-running or the first running of a courser ;* سَقَى الْأَرَضِينَ الْغَيْثُ سَهْلَ وَحَزْنَهَا *may the rain water the lands, both rugged and level*, for سَهْلَهَا وَحَزْنَهَا.

79. Not only common nouns, but also proper names, may be determined by a genitive ; as رَبِيعَةُ الْفَرَسِ *Rabī'a of the horse ;* اَلنَّابِغَةُ ذُبْيَانِيٌّ = نَابِغَةُ ذُبْيَانَ *en-Nābiġa of (the tribe of) Ḏubyān,* تَغْلِبُ وَائِلٍ *Taġlib, (son) of Wā'il,* for تَغْلِبُ بْنُ وَائِلٍ ; اَلذُّبْيَانِيُّ حَاتِمُ طَيِّءٍ *Ḥātim of (the tribe of) Ṭaiyi' ;* عَمْرُو الْكَلْبِ ;

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'Amr of the dog (because he was always accompanied by one); حِيرَةُ النُّعمَانِ *ĕl-Ḥīra, (the capital of the kingdom) of ĕn-No'mān;* طَرَابُلُسُ الشَّامِ *Tripolis in Syria;* طَرَابُلُسُ الغَرْبِ *Tripoli in North Africa;* أَقَامَ بِبَغْدَادِ العِرَاقِ وَشَوْقُهُ لِأَهْلِ دِمَشْقِ الشَّامِ شَوْقٌ مُبَرِّحُ *he dwelt in Baġdād of (in) ĕl-'Irāḳ, but his yearning for the people of Damascus of (in) Syria was a painful yearning;* عَلَا زَيْدَنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ مَاضِي الشَّفْرَتَيْنِ يَمَانِي *our Zèid, on the day (at the battle) of ĕn-Naḳā* (or *the sand hill*), *smote the head of your Zèid with a bright (sword) of ĕl-Yèmèn, the edges of which bit deep.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلُ سَوْءٍ *a bad man;* حِمَارُ وَحْشٍ *a wild ass;* ثَوْبُ صِدْقٍ *a piece of cloth of good quality,* مَبْوَأُ صِدْقٍ *a good place of abode,* صَاحِبُ صِدْقٍ *a good comrade;* إِخْوَانُ الصَّفَا *the pure* or *sincere brethren* (or *brotherhood*). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةُ فِضَّةٍ *ovum argenteum, a silver egg;* ثَوْبُ حَرِيرٍ *vestis serica, a silk dress* (see §§. 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدُ الضَّلَالِ *the erring* (*apostate*) *Zèid,* = زَيْدُ ذُو الضَّلَالِ; سَعْدُ الخَيْرِ *the good Sa'd,* =

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سعد ذو الخير, to which would be opposed سعد السوء, or سعد الشر, *the wicked Sa'd*, = سعد ذو السوء or ذو الشر.

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: ذو *the (man) of* such and such a thing, its *owner* or *possessor* (vol. I., §. 340, rem. *c*); صاحب *companion, possessor;* أهل *family, people;* أب *father,* and أم *mother,* i. e. originator, cause, origin, or principle of a thing; ابن *son,* and ابنة or بنت *daughter,* i. e. originating from, caused by, dependent upon or related to something; أخ *brother,* i. e. connected with or related to something. The nouns ذو, صاحب, and أهل, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذو الخير *the good,* ذو العلم *the learned,* ذو فضل *gracious,* ذو مال *wealthy,* ذو رحم *a relation,* أرض ذات شوك *a piece of land covered with thorns,* ذوو *intelligent persons,* أولو الالباب, أولو الارحام, or أولو الارحام, *relations;* صاحب الطبع المستقيم *one with good natural parts,* صاحب الخطية *the person who has*

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committed a fault, صَاحِبُ خَبَرٍ *a scout, spy,* or *mouchard,* صَاحِبُ عِلْمٍ *a man of learning,* أَصْحَابُ الْجَنَّةِ وَالنَّارِ *the inmates of Paradise and Hell;* أَهْلُ السُّنَّةِ *those who conform to the practices of Muḥammad,* أَهْلُ الأَهْوَاءِ *persons of erroneous opinions, heretics,* أَهْلُ الْعِلْمِ *the learned,* أَهْلُ اللُّغَةِ *lexicographers;* أَبُو الأَضْيَافِ *a hospitable man,* أَبُو الْحَيَاةِ *the father (supporter) of life,* i. e. *the rain,* أَبُو الْحُصَيْنِ *the father (constructor) of the little fortress,* i. e. *the fox;* أُمُّ الْخَبَائِثِ *the mother (cause) of disgraceful acts,* i. e. *wine,* أُمُّ الطَّرِيقِ *the main road;* اِبْنُ السَّبِيلِ *the son of the way,* i. e. *the traveller,* اِبْنُ حَرْبٍ *a warrior,* اِبْنُ آوَى *the son of howling,* i. e. *the jackal;* بِنْتُ الْجَبَلِ *the daughter of the mountain,* i. e. *the echo;* أَخُو الْعِلْمِ, أَخُو الْغِنَى, أَخُو الْجَهْدِ, أَخُو الْخَيْرِ, *the good, the laborious, the wealthy, the learned,* أَخُو تَمِيمٍ *a brother of Tèmīm, one of the tribe of Tèmīm.*

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are :—

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a) كُلٌّ (Heb. כֹּל, Syr. ܟܠ, ܟܠ, Æth. ኵሉ *kwĕll*) *the totality, the whole* (lit. *what is rolled and gathered together*; compare גָּל *to roll*, ܓܠܝܠ, إِكْلِيلٌ, *a crown*, כָּלַל *to make complete* or *perfect*, כְּלִיל *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as كُلُّ ٱلْبَيْتِ *the whole house*, كُلُّ ٱلْيَوْمِ *the whole day*; if it is definite, but a plural or a collective, كُلٌّ means *all*, as كُلُّ ٱلْحَيَوَانَاتِ *all the animals*, كُلُّ ٱلنَّاسِ *all mankind*; if it is indefinite, كُلٌّ means *each, every*, as مَا كُلُّ سَوْدَاءَ تَمْرَةٍ وَبَيْضَاءَ شَحْمَةٍ *not everything which is black is a date, and (not everything which is) white a bit of fat*; أَكُلَّ ٱمْرِئٍ تَحْسِبِينَ ٱمْرَءًا وَنَارٍ تَوَقَّدُ بِٱللَّيْلِ نَارَا *dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire* (really deserving of the name)? كُلُّ كَيْدٍ *every stratagem*, كُلُّ يَوْمٍ *every day*, كُلُّ وَاحِدٍ (أَحَدٍ) *each single one*, كُلُّ مَنْ *every one who* (in which case the annexation is explicative, إِضَافَةُ ٱلتَّفْسِيرِ وَٱلْبَيَانِ, *each, viz. stratagem*, &c.). — Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as ٱلْبَيْتُ كُلُّهُ *the whole house*, ٱلْأَرْضُ كُلُّهَا *the whole earth*, ٱلنَّاسُ كُلُّهُمْ *all mankind*. Instead of this construction, we sometimes find ٱلْكُلُّ,

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τὸ πᾶν, and even كُلٌّ, which is definite, notwithstanding the tènwīn, and stands, according to circumstances, for كُلُّنَا, كُلُّكُمْ, &c.; as وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالأَرَامِلُ وَالأَيْتَامُ وَالكُلُّ قَدْ أَتَوا لِيَسْقُوا جِمَالَهُمْ وَالأَغْنَامَ وَبَقُوا الكُلُّ عِنْدَ المَاءِ قِيَامًا *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ الأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ (كُلُّهُمْ = الكُلُّ); *and 'Ād, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture* (كُلٌّ = كُلُّهُمْ or كُلُّ وَاحِدٍ مِنْهُمْ); وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا *we gave him* (Abraham) *Isaac and Jacob, and each of them we made a prophet* (كُلًّا = كُلَّ وَاحِدٍ مِنْهُمَا or كُلُّ أَحَدٍ مِنَ النَّاسِ); كُلُّ يَمُوتُ *all must die*, i. e.

Rem. This last remark applies also to غَدٌ *tomorrow*, = غَدَ اليَوْمَ and قَابِلُ ذٰلِكَ اليَوْمَ, and to قَابِلٌ *next year*, = قَابِلَ هٰذَا العَامَ and قَابِلَ العَامِ; as أَرْسِلْهُ مَعَنَا غَدًا *send him with us tomorrow*; إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِبَنَّهَا إِلَى قَابِلِ *when thou gettest the plucking of a palm-tree, do not put it off till next year.*

b) With the use of كُلٌّ coincides in most points that of جَمِيعٌ *the totality, the whole* (lit. *what is collected*, from جَمَعَ, connected with جَمَّ); as جَمِيعُ النَّاسِ, or النَّاسُ جَمِيعُهُمْ, *all man-*

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kind (but also النَّاسُ جَمِيعًا, whereas كُلُّ النَّاسِ is inadmissible); فَلَمَّا وَلِيَ ٱلْمُلْكَ قَتَلَ ٱلْجَمِيعَ ٱلْمَدِينَةُ جَمِيعُهَا *the whole city*; *and after he obtained the sovereignty, he put them all to death* (ٱلْجَمِيعَ, τὸ ὅλον, equivalent in this case to جَمِيعَهُمْ); فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and lo, they shall be assembled before us all together*.

REM. Similar is the use of عَامَّةٌ *the great mass* or *bulk, the greatest part* (properly the fem. participle of عَمَّ *to comprise* or *comprehend*); as يَجْرِي فِي سِكَكِهِمْ وَعَامَّةِ دُورِهِمْ وَحَمَّامَاتِهِمْ *it* (the water) *runs in their streets and the greatest part of their houses and baths*; وَعَامَّةُ أَبْنِيَتِهَا حِجَارَةٌ *and the greatest part of its buildings are* (*of*) *stone*; ٱلْجَيْشُ عَامَّتُهُ *the great bulk of the army*; قَرَأَ ٱلْعَامَّةُ عَلَى ٱلْفِعْلِ ٱلْمَجْهُولِ فِيهِمَا *most* (*readers of the Kor'ān*) *read according to the passive voice in both* (*words*); جَاءَ ٱلْقَوْمُ عَامَّةً *the people came in a body*. — The word سَائِرٌ *the rest, the remainder* (properly the participle of سَئِرَ *to be over, to be left*, Heb. שָׁאַר), is incorrectly used by later writers in the sense of *all*; as قَدِمَ سَائِرُ ٱلْحَاجِّ *all the pilgrims have arrived*; ٱسْتُوفِيَ سَائِرُ ٱلْخَرَاجِ *the whole of the property-tax has been collected*.

c) بَعْضٌ *a part, a portion*, is used with the genitive of a plural or a collective to signify *some one* or *more, a certain one, some one, one*; as خَاطَبَ بَعْضُ ٱلتَّلَامِيذِ مُحَمَّدَ بْنَ ٱلْحَسَنِ *one of his pupils addressed Muḥammad the son of ĕl-Ḥasan*; فِي بَعْضِ ٱلْمَغَايِرِ *in a certain cave*; فِي بَعْضِ ٱلْأَيَّامِ *one day*; أَنْشَدَ

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لِبَعْضِهِم *he recited* (*the following verses*) *composed by one of them* (*one of the poets, by a certain poet*); وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ *and beware of them, lest they lead thee astray from part of what* (from any of the precepts which) *God has sent down* (revealed) *unto thee.* — If بَعْض be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ الشَّرِّ أَهْوَنُ مِن بَعْضٍ *some evils are easier to be borne than others;* وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا *even though the one of them should aid the other;* إِن يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا *the wicked make to one another only vain* (or *deceitful*) *promises;* ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ *darknesses one upon another* (*darkness upon darkness*). In modern Arabic the second بَعْض is often omitted. — Lastly, اَلْبَعْض is sometimes used instead of بَعْض with the genitive; as إِذَا قَامَ بِهِ الْبَعْضُ فِي بَلْدَةٍ سَقَطَ عَنِ الْبَاقِينَ *when some* (*people*) *in a town observe it, it is not required of* (lit. *it falls off from*) *the rest;* وَقَدْ خَالَفَهُمُ الْبَعْضُ فِي ذٰلِكَ *some opposed them in this matter.*

d) غَيْر *alteration, difference,* as a concrete, *something different,* is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of, the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in;* in the others, it may be rendered by *another, other, et cætera,* and the like. For

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example: الشَّجاعَةُ والقوةُ والملوكُ وغيرهم *kings and others; bravery, strength, clemency, and other qualities;* والشَّفقةُ وغيرها جاءَ الوزراءُ والقضاةُ وغيرهم *there came the vizirs, judges, etc.;* أفغيرَ دينِ اللهِ تبغون *do ye then seek another religion than that of God?* مَنْ إلهٌ غيرُ اللهِ يأتيكم بهِ *what god is there but God, who would bring it (back) to you?* غيرُ مخلوقٍ *uncreated;* غيرُ المخلوقِ *the uncreated;* غيرُ ممكنٍ *impossible;* غيرُ العربِ *not Arabs;* وجههُ إلى غيرِ مصرَ *his face was not turned towards Egypt;* فنزلَ على غيرِ ماءٍ *and he halted away from water,* or *without access to water.* —الغيرُ is very rarely used instead of غيرُ with the genitive; as تصافحها أكفُّ الغيرِ *the hands of others clasp them* (= غيرهم). — When in the accusative, غيرَ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except, but;* e. g. قامَ القومُ غيرَ أبي بكرٍ *the people stood up, except 'Abū Bèkr;* لا تُرى غيرَ جاهلٍ *thou wilt never seem* (or *be thought*) *but a fool.* — On بغيرِ and مِنْ غيرِ, *without,* see §. 56, rem. c. The expressions لا غيرُ and ليسَ غيرُ are used in the sense of *not otherwise, nothing more;* as المستعملُ ظرفًا لا غيرُ *that which is used as an accusative of time, not otherwise;* بالرفعِ لا غيرُ *in the nominative, not otherwise;* عندي درهمٌ ليسَ غيرُ *I have a*

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dirham about me, nothing more; i. e. لَيْسَ غَيْرُ, لَا غَيْرُ ذٰلِكَ ذٰلِكَ.

Rem. *a.* When the sense demands a repetition of غَيْر, the particle لَا is used instead, likewise followed by the genitive; as بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مِنْ غَيْرِ أَبٍ وَلَا أُمٍّ *without father and mother;* مُنِيرٍ *without either knowledge or guidance or a book to give them light;* أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ *I know him to be neither envious nor tyrannical;* صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ *the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.*

Rem. *b.* Instead of غَيْرٌ in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find لَا with the corresponding case of the adjective; as بَقَرَةٌ لَا ذَلُولٌ *an unbroken heifer,* = غَيْرُ ذَلُولٍ.

e) سِوًى (rarely سُوًى and سِوَاءٌ), *another (besides so and so)*, likewise runs through all the cases; as وَسِوَاكَ مَانِعُ فَضْلِهِ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy* (see §. 30, *b*, rem. *b*); فَسِوَاكَ بَائِعُهَا وَأَنْتَ ٱلْمُشْتَرِي *then another than thou is the seller and thou art the buyer;* وَاكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ *and suffice me with Thy bounty, so that I may have no need of any other but Thee;* دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِهَا *I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race*

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وَلَا يَنْطِقُ ٱلْفَحْشَآءَ مَنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا *than themselves;* وَلَا مِنْ سَوَآئِنَا *and no one of them speaks a foul word, either when they sit with us or with others than us;* وَإِنَّ سِوَاكَ مَنْ يُومِلُهُ يَشْقَى *and he who places hope in any other than thee is wretched.* —When in the accusative, it must often be translated by *besides* (compare غَيْرَ in *d*); as سِوَى ٱلْعِلْمِ *besides science;* سِوَى كَوْنِهِ زِينَةَ ٱلْمَجْلِسِ *besides its being an ornament in society.*

f) مِثْلٌ, plur. أَمْثَالٌ, *likeness*, as an adjective, *like*, also runs through all the cases; as ذٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا *this because they say, Selling is merely like usury;* إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا *ye are nothing but men like us;* لَهَا أَجْنِحَةٌ مِثْلُ ٱلْخَفَّاشِ *they have wings like (those of) bats;* عَلَى ٱلتَّمْرَةِ مِثْلِهَا زُبْدًا *on each date the like of it in butter* (a piece of butter of the same size); لَيْسَ كَمِثْلِهِ شَيْءٌ *there is nothing like unto Him;* لَئِنِ ٱجْتَمَعَتِ ٱلْإِنْسُ وَٱلْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هٰذَا ٱلْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ *if mankind and the ǵinn united to produce the like of this Kor'ān, they could not produce the like of it;* كَذٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ *similarly, those who have no knowledge say the like of their saying* (of what they say); لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا *if one of you spent every day the like of*

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(*the hill of*) *'Oḥod in gold* (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ ٱلسِّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ *if the wild beasts were painters like men;* لِي مِثْلَا مَا لَكَ *I have twice as much as thou;* يَرَوْنَهُمْ مِثْلَيْهِمْ *they thought them twice as many as themselves;* وَبِهَا قُرُودٌ بِيضٌ كَأَمْثَالِ ٱلْكِبَاشِ ٱلْكِبَارِ *and in it are white apes, like* (as big as) *large rams;* أَمَرَ أَنْ يُعْطَى عَشَرَةَ أَمْثَالِ مَا سَأَلَ *he ordered that he should be given ten times as much as he asked.*

Rem. *a.* Exactly like مِثْلٌ, but formally undeveloped, is لَ *the like of.* See §. 63.

Rem. *b.* Similar is the use of شِبْهٌ *likeness, the like,* قَدْرٌ, or مِقْدَارٌ, *measure, size, quantity, worth,* and زُهَاءٌ *computation* (*by conjecture*), which last may usually be translated by *about;* as وَنَحَتَ ٱلْأَوَّلُونَ فِي ٱلْجَبَلِ شِبْهَ دَرَجٍ يُصْعَدُ عَلَيْهِ *and the ancients have cut out in the mountain* (*something*) *like steps* (or *a stair*), *by which one can ascend;* صَنَمٌ قَدْرُ ٱلرَّجُلِ ٱلْمُعْتَدِلِ ٱلْخِلْقَةِ *a statue the size of* (as tall as) *a well-proportioned man;* طَوَاوِيسُ رُقْطٌ وَخُضْرٌ قَدْرَ ٱلنَّعَامِ ٱلْكِبَارِ *peacocks, speckled and green, as big as large ostriches;* تَحْتَ ٱلرُّمَّانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعَ *under the knob is a neck* (or *shaft*) *measuring six fingers;* هُوَ مَاءٌ كَثِيرٌ قَدْرَ مَا يُدِيرُ رَحًى *it is a large body of water, as much as would turn a mill;* بِأَرْضِ ٱلْهِنْدِ بُحَيْرَةٌ مِقْدَارُ عَشَرَةِ فَرَاسِخَ فِي مِثْلِهَا *in the country of India is a lake, measuring ten parasangs* (in length) *by the same* (in breadth); يَجْتَمِعُ مَاؤُهَا فِي غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِي غَلْوَةِ سَهْمٍ

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its water collects in a pond, measuring a bowshot by a bowshot; رَأَى فِى ٱلْمَآءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ *he saw in the water a fish, measuring a cubit* (in length); ٱجْتَمَعَ لَهُ فِى أَيَّامِ ٱلْمَأْمُونِ مِنْهُمْ زُهَآءُ ثَلٰثَةِ آلَافِ غُلَامٍ *there were collected of them by him, in the days of ĕl-Ma'mūn, about* 3000 *slaves;* لَعَلَّهُ يَكُونُ عَلَى ٱلْمَيِّتِ مِنْهَا زُهَآءُ أَلْفِ ذِرَاعٍ *perhaps there may be on each corpse about* 1000 *ells of it;* إِلَى زُهَآءِ نِصْفِهَا *to about the half of it;* يَكُونُ طُولُ ٱلصَّنَمِ زُهَآءَ ثَلٰثِينَ ذِرَاعًا *the length* (height) *of the image is about thirty cubits.* This last word is sometimes construed with مِنْ, as نَحْنُ زُهَآءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ *we were about* 500 *men in number.*

g) نَحْوَ properly signifies *direction, quarter,* and is used in the accusative as a preposition (see §. 65). But more usually نَحْوٌ is employed, in all its cases, as a substantive or adjective, to signify *such as, like;* as رَجُلٌ نَحْوُ زَيْدٍ *a man like Zèid;* وَكَذٰلِكَ فِى سَائِرِ ٱلْأَخْلَاقِ نَحْوِ ٱلْجُودِ وَٱلْبُخْلِ *and similarly in regard to the other moral qualities, such as liberality and niggardliness;* كَٱلصَّلٰوةِ وَٱلصَّوْمِ وَنَحْوِهِمَا *as prayer, fasting, and the like;* تَكَلَّمَ نَحْوَ تَكَلُّمِ زَيْدٍ (i. e. تَكَلَّمَ تَكَلُّمًا نَحْوَ تَكَلُّمِ زَيْدٍ) *he spoke like Zèid.* As a substantive it also means *about,* in which case it may be followed (like زُهَآءٌ in *f*, rem. *b*) by مِنْ; as وَٱلشَّمْعُ نَحْوٌ مِنْ مِائَةِ شَمْعَةٍ *and the wax-candles were about a hundred;* لَمْ يُفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلٰثِينَ رَجُلًا *there escaped of its inhabitants only about thirty men;* كَانَ فِى نَحْوِ أَرْبَعَةِ آلَافٍ *he*

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was at the head of about 4000; عَلَى نَحْوِ سِتِّ مَرَاحِلَ *at (a distance of) about six marches;* بِهَا حَيَّاتٌ صِغَارٌ نَحْوَ الشِّبْرِ *in it are small snakes, about a span (long);* صَادَ سَمَكَةً نَحْوَ الشِّبْرِ *he caught a fish about a span (long);* هِيَ فِي الْكِبَرِ نَحْوٌ مِنْ فَيْدَ *it is about the size of Fèid;* وَهُمْ نَحْوٌ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ *and they were about* 400 *men (in number);* رَوَى نَحْوًا مِمَّا ذَكَرْنَا *he handed down nearly the same (story) as we have mentioned.*

83. كِلَا, fem. كِلْتَا, *both, a pair* (compare Heb. כִּלְאַיִם *two things of different kinds,* Æth. ክልኤ: *k'lē,* fem. ክልኤቱ: *k'lētū, two*), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as كِلَا الرَّجُلَيْنِ *both the men;* كِلْتَا الْجَنَّتَيْنِ *both the gardens;* أَحَدُهُمَا أَوْ كِلَاهُمَا *one of the two or both of them;* وَيَعْلَمُ أَنَّ سَيَلْقَاهُ كِلَانَا *and He knows that both of us will meet Him* (at the judgment); إِنَّ لِلْخَيْرِ وَلِلشَّرِّ مَدًى وَكِلَا ذٰلِكَ وَجْهٌ وَقَبَلْ *both good and evil have their limit, and both are plain and clear* (قَبَلْ in rhyme for قَبَلٌ). This word is not inflected except when it is connected with a pronominal suffix; as رَأَيْتُ كِلَا أَخَوَيْكَ *I have seen thy two brothers* (not كِلَيْ); مَرَرْتُ بِكِلْتَا أُخْتَيْكَ *I passed by thy two sisters* (not بِكِلْتَيْ); but إِنَّ الْمُعَلِّمَ

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وَٱلطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them;* مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fāṭima, both of them.* Although dual in form, it takes the predicate in the singular; as كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيٰوتَهُ *each of us can dispense with his brother, all his life long;* كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ *when either of us obtains anything, he lets it slip;* كِلْتَا ٱلْجَنَّتَيْنِ آتَتْ أُكُلَهَا *each of the gardens produced its fruit;* هٰهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom are hateful to you.* — In poetry it is sometimes joined to two singular genitives, as كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضُدًا فِي ٱلنَّائِبَاتِ *my brother and my friend both find me a help in misfortunes;* but in prose we cannot say كِلَا زَيْدٍ وَعَمْرٍو *both Zèid and ʿAmr,* instead of كِلَاهُمَا مِنْ or زَيْدٌ وَعَمْرٌو كِلَاهُمَا زَيْدٍ وَعَمْرٍو.

REM. *a.* When كِلَا necessarily denotes *both together,* not *each of the two separately,* it naturally takes the predicate in the dual, as وَكِلَاهُمَا يَعُمَّانِ كُلَّ ضَارٍّ وَنَافِعٍ *and these two together comprise everything hurtful and useful;* كِلَاهُمَا حِينَ جَدَّ ٱلسَّيْرُ بَيْنَهُمَا قَدْ أَقْلَعَا *both of them, when setting out became earnest between them* (when they had to set out), *started;* or even in the plural, as كِلَانَا فَعَلْنَا ذٰلِكَ *we two have done this together.*

REM. *b.* كِلَا and كِلْتَا are sometimes written كِلَى and كِلْتَى, and in poetry the shorter form كِلْتَ very rarely occurs.

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84. رُبَّ *many a . . . .*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ *many a noble man have I met*; رُبَّ رَجُلٍ رَأَيْتُهُ جَاهِلًا *many a man have I thought foolish*; رُبَّ رِفْدٍ هَرَقْتُهُ ذٰلِكَ الْيَوْمَ *many a drinking-cup did I empty on that day*; رُبَّ وَرْقَاءَ هَتُوفٍ بِالضُّحَى ذَاتِ شَجْوٍ صَدَحَتْ فِي فَنَنِ *many a cooing dove, sorrow-stricken, cries in the morning on a branch.* — Sometimes the pronominal suffix ـُهُ is appended to رُبَّ, and the indefinite substantive put in the accusative, as a تَمْيِيزٌ (§. 44, *e*), or by the verb أَعْنِي, *I mean*, understood; as وَرُبَّهُ عَطَبًا أَنْقَذْتَ مِنْ عَطَبِهْ *and many a perishing (man) hast thou saved from destruction* (عَطَبِهْ in rhyme for عَطَبِهِ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as رُبَّهُ امْرَأَةً, or رُبَّهَا امْرَأَةً, *many a woman*; رُبَّهُمْ رِجَالًا *many men*; رُبَّهُنَّ نِسَاءً *many women*.

Rem. *a*. Other forms of this word are: رُبَّتَ, رُبَّ, رُبَّ, رُبَّ, رُبَّ, رُبَّتَ, of which the most common are رُبَّ and رُبَّتَ; as أُمَيْمَ هَلَّا تَدْرِينَ أَنَّ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَاشَ غَيْرِ ضَعِيفِ *'Umèima, dost thou know that I parted on the day* (i. e. *at the battle*) *of Ḥośāś from many a sturdy friend* (ضَعِيفِ in rhyme for ضَعِيفٍ); رُبَّ خُطَّةٍ مُسْتَنْفِرَةٍ *many a long*

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oration (in rhyme for مُسْخَنْفِرَةٍ). — The addition of مَا ٱلْكَافَّةُ (see §. 36, rem. *d*) usually hinders the regimen of رُبَّ, as رُبَّمَا ٱلْجَامِلُ ٱلْمُؤَبَّلُ فِيهِمْ *many a large and thriving herd of camels is* (*to be found*) *among them*; but it is sometimes added without producing any effect (see §. 70, rem. *f*), as رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *many a stroke with a polished sword*; رُبَّمَا غَارَةٍ *many a raid* (see rem. *c*).

REM. *b*. From رُبَّ and مَا is formed the adverb رُبَّمَا *many a time, sometimes, perhaps*, which may be prefixed to either a nominal or a verbal clause; as رُبَّمَا زَيْدٌ فِي ٱلدَّارِ *perhaps Zèid is in the house*; رُبَّمَا جَاءَنِي زَيْدٌ *many a time has Zèid come to me*; رُبَّمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *often will those, who have not believed, wish that they had been Muslims*; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ ٱلْعُقُولُ *perhaps he may say something which our undertakings cannot receive* (*which we cannot admit*).

REM. *c*. رُبَّ is the accusative of a substantive رُبٌّ, Heb. רֹב, *multitude, quantity*, dependent upon the interjection يَا (§. 38, *a*, *β*), which is generally understood, though sometimes expressed; as يَا رُبَّ كَاسِيَةٍ فِي ٱلدُّنْيَا عَارِيَةٌ يَوْمَ ٱلْقِيَامَةِ *many a* (*woman who is*) *clothed in this world*, (*will be*) *naked on the day of the resurrection*; يَا رُبَّ صَائِمٍ لَنْ يَصُومَهُ *many a one who is keeping its fast* (*now*) *shall not keep its fast* (*again*), meaning the fast of Ramaḍān; يَا رُبَّ خَالٍ لِي أَغَرَّ أَبْلَجَا *many a maternal uncle have I, noble and bright of countenance* (أَبْلَجَا in rhyme for أَبْلَجَ); يَا رُبَّ مِثْلِكِ فِي ٱلنِّسَاءِ غَرِيرَةٍ *many a one like thee among women, easily deceived*; مَاوِيَّ يَا رُبَّتَمَا غَارَةٍ شَعْوَاءَ كَٱللَّذْعَةِ بِٱلْمِيسَمِ *Māwīya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole

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clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer* or *complement of* رُبَّ. — It is curious to note that رُبَّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . . . .*, from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps*. Hence some of the Arab grammarians say that رُبَّ is used لِلتَّقْلِيلِ *to denote a small number*; others, لِلتَّكْثِيرِ *to denote a large number*.

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction وَ (وَاوُ رُبَّ *the wāw of rubba, equivalent in meaning to rubba*); as وَكَأْسٍ وَأَرَاكَةٍ ضَرَبْتُ سَمَاءً فَوْقَنَا شَرِبْتُ *many a cup have I quaffed; many an 'arāka-tree formed a roof over us;* وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُولَهُ عَلَيَّ *many a night, like (dark as) the waves of the sea, has let down its curtain upon me;* وَتُفَّاحَةٍ مِنْ سُوسَنٍ صِيغَ نِصْفُهَا وَمِنْ جُلَّنَارٍ نِصْفُهَا وَشَقَائِقِ *there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone.* — The same is the case, though rarely, after فَ, and still more rarely after بَلْ; as فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ *many a one like thee have I visited by night, pregnant and nursing a child;* بَلْ بَلَدٍ مِلْءُ الْفِجَاجِ قَتَمُهُ *nay, many a town, the dust of which fills the wide roads* (قَتَمُهُ

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in rhyme for قَتَمَهْ); بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهِ *nay, many a desert after desert have I traversed;* بَلْ جَوْزِ تَيْهَاءَ كَظَهْرِ الْحَجَفَتْ *nay, many a middle of a desert, like the back of a shield* (الْحَجَفَتْ in rhyme for الْحَجَفَةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رُبَّ دَارٍ وَقَفْتُ فِي طَلَلِهْ *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهْ in rhyme for طَلَلِهِ); رُبَّ رَوْضٍ أَنِيقٍ بَاكَرْتُ مِنْهُ رَوْضَةً لَذَّ قَطْعَ الدَّهْرِ فِيهَا وَعَذُبْ *many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time* (وَعَذُبْ in rhyme for وَعَذُبَ).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form أَفْعَلُ (vol. I., §. 234), or of any other form, such as فَعْلٌ (e. g. شَرٌّ, خَيْرٌ); as أَعْلَمُ الْفَلَاسِفَةِ *the most learned of the philosophers,* خَيْرُ الْبَرِيَّةِ *the best of created things* (see §. 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلُ and فَعْلٌ are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that خَيْرُ الْبَرِيَّةِ or أَفْضَلُ الْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex. — To indicate

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that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as أَمِيرُ الأُمَرَاءِ *the ēmīr of the ēmīrs*, i. e. *the chief ēmīr*; قَاضِي الْقُضَاةِ *the chief judge*; طَلْحَةُ الطَّلَحَاتِ *the Ṭalḥa of the Ṭalḥas*, i. e. *the noblest of those who bear the name of Ṭalḥa*. — To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as نَفِيسُ الْجَوَاهِرِ *the most precious gems* (lit. *the precious of gems*); سَابِغُ النِّعَمِ, or سَوَابِغُ النِّعَمِ, *the most ample favours*.

Rem. *a*. The numeral adjective أَوَّلُ *first*, being strictly a superlative, is also construed with the genitive, as أَوَّلُهُمْ *the first of them*, أَوَّلُ يَوْمٍ *the first day* = الْيَوْمَ الأَوَّلُ; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I., §. 328), which are nomina agentis from transitive verbs (see §. 109), though later writers not unfrequently use them in this way, as ثَانِيَ مَرَّةٍ *for the second time* = الْمَرَّةَ الثَّانِيَةَ. Modern and vulgar are such constructions as اَلثَّانِي يَوْمٍ *the second day*, اَلثَّالِثُ مَرَّةٍ *the third time*.

Rem. *b*. In such phrases as عَزِيزُ كِتَابِكُمْ *your honoured letter*, the genitive does not designate the whole, of which the مُضَافٌ is a part, but it is (as in نَهْرُ الأُرْدُنِّ *the river Jordan*) merely explicative (see §. 95); so that عَزِيزُ كِتَابِكُمْ = اَلْعَزِيزُ الَّذِي هُوَ كِتَابُكُمْ = كِتَابُكُمُ الْعَزِيزُ.

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87. The interrogative pronoun أَيٌّ, fem. أَيَّةٌ (vol. I., §§. 349, 353), is construed with the genitive, definite or indefinite; as أَيُّ رَجُلٍ, *which man?* أَيُّ رَجُلَيْنِ *which two men?* أَيُّ الرَّجُلَيْنِ *which of the two men?* أَيُّ رِجَالٍ *which men?* أَيُّ الرِّجَالِ, *which of the men?* أَيُّ مَنْ رَأَيْتَ أَفْضَلُ *which of those whom thou hast seen is the better,* or *the best?* أَيُّ الَّذِينَ لَقِيتَ أَكْرَمُ *which of those whom thou hast met is the noblest?* أَيُّهُمَا *which of the two?* أَيُّهُمْ *which of them?* In the former case the annexation is explicative, in the latter partitive. — With a definite singular أَيٌّ can be construed only when the annexation is strictly partitive, as أَيُّ الرَّجُلِ أَحْسَنُ, or أَيُّ زَيْدٍ أَحْسَنُ, *what* (*part* or *feature*) *of the man,* or *of Zèid, is the most handsome?* or else when أَيٌّ itself is repeated, as أَيِّي وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللَّهُ *whichever of us* (*two*) *be the bad one, may God bring him to shame;* أَلَا تَسْأَلُونَ النَّاسَ أَيِّي وَأَيُّكُمْ غَدَاةَ التَّقَيْنَا كَانَ خَيْرًا وَأَكْرَمَا *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* (أَيِّي وَأَيُّكَ and أَيِّي وَأَيُّكُمْ = أَيُّنَا).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as عَجِبْتُ مِنْ أَنْ قُمْتَ *I wonder at thy standing up,* وَقْتَ أَنِ اسْتَتَرَ; مِنْ قِيَامِكَ =

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وَإِنَّمَا سُمِّيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ ; وَقَدْ اسْتَعَارَهُ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي هٰذِهِ الْمَسْئَلَةِ *the student of science was named Mā-taḳūlu* (what dost thou say?) *for no other reason than that, in the olden time, they used constantly to say, What dost thou say* (mā taḳūlu) *about this question?* = لِكَثْرَةِ

عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا *I wonder at thy beating Zèid,* = قَوْلِهِمْ ; مِنْ ضَرْبِكَ ; بِمَا نَسُوا يَوْمَ الْحِسَابِ *because they have forgotten the day of reckoning,* = وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ; بِنِسْيَانِهِمْ *and the earth became (too) narrow for you, notwithstanding its breadth.* In the same way, a verbal or nominal clause is often found as the مُضَافٌ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. Compare §§. 70, rem. *f*, and 78.

REM. In this case the أَنْ or مَا is مَصْدَرِيَّةٌ, because the clause which it introduces is equivalent to the *maṣdar* or infinitive of the verb.

89. Adjectives and participles may take after them a restrictive or limitative genitive; as حَسَنُ الْوَجْهِ *handsome of face;* طَاهِرُ الْقَلْبِ *pure of heart;* شَدِيدُ الْحَرَارَةِ *very warm;* صَرِيعُ الْكَأْسِ *smitten down by the wine-cup, intoxicated* (compare הְלוּמֵי יַיִן, Isaiah xxviii. 1); صَرِيعُ الْغَوَانِي *smitten by* (*enamoured of*) *the fair sex;* قَلِيلُ الْحِيَلِ *having few wiles* or

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shifts; عَظِيمُ الْأَمَلِ *having great hopes*; كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *every soul shall taste death*; هَدْيًا بَالِغَ الْكَعْبَةِ *a victim which arrives at the Ka'ba* (بَلَغَ is construed with the accusative of the object reached); جَائِلَةُ الْوِشَاحِ (*a woman*) *whose waist-band*, or *girdle, fits loosely*; مَحْمُودُ السِّيرَةِ *one whose conduct is praised* or *praiseworthy*; مَرْوِعُ الْقَلْبِ *sagacious of mind*; مُسْتَجَابُ الدَّعْوَةِ *one whose prayers are answered*. Compare in Latin *aeger animi, integer vitæ scelerisque purus*, &c. This annexation is an improper one (§. 75, rem.), standing in place either of a tèmyīz-accusative (§. 44, *e*) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as مُحَمَّدٌ الْحَسَنُ الْوَجْهِ *Muḥammad, the handsome of face*, or الْأَجْعَدُ الشَّعْرِ *with the curly hair*; زَيْدٌ الضَّارِبُ رَأْسِ الْجَانِي *Zèid, who smites the head of the offender*; هِنْدٌ الْجَائِلَةُ الْوِشَاحِ *Hind, whose girdle fits loosely*; الضَّارِبُ الرَّجُلِ *he who strikes the man*, الضَّرَّابُ الرَّجُلِ *those who strike the man*, الضَّوَارِبُ الرَّجُلِ *those* (women) *who strike the man*, الضَّارِبَاتُ غُلَامِ الرَّجُلِ *those* (women) *who strike the man's slave*; الْمُقِيمُو الصَّلٰوةِ *those who perform* (*the rites of*) *prayer*; الْمُبْدِئُكَ *He who created thee*; اللَّائِمِي *he who rebukes me* (compare הַמַּכֵּהוּ, Isaiah ix. 12); الْمُوعِدِي *he who threatens me*.

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Rem. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, حَسَنُ ٱلْوَجْهِ may possibly mean *the handsome (part) of the face*, or even *the handsome face*; مُسْتَجَابُ ٱلدُّعَآءِ *that part of the prayer which has been answered*; شَدِيدُ ٱلْحَرَارَةِ *the most intense portion of the heat* (compare §. 86, with rem. *b*, and §. 95). In this case the article can, of course, never be prefixed to the مُضَافٌ.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as كِتَابُ ٱللّٰهِ ٱلْعَزِيزُ *the glorious book of God*; يَدُهُ ٱلْيُمْنَى *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: فَلَا تَحْسِبَنَّ ٱللّٰهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ *think not then that God will fail to keep His promise to His apostles* (ẽl-Ḳor'ān, xiv. 48, according to one reading); وَكَذٰلِكَ زُيِّنَ لِكَثِيرٍ مِنَ ٱلْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَآئِهِمْ *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (ẽl-Ḳor'ān, vi. 138, according to one reading); هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); تَرْكُ يَوْمًا نَفْسَكَ وَهَوَاهَا سَعْيٌ لَهَا فِي رَدَاهَا *to let your soul alone one day with its lust is an effort towards its destruction*; إِنَّ ٱلشَّاةَ تَسْمَعُ صَوْتَ وَٱللّٰهِ رَبِّهَا *the sheep hears the*

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voice, by God, of its master. Again, in poetry: لِلّٰهِ دَرُّ الْيَوْمِ مَنْ لَامَهَا *well done he who has today rebuked her!* كَمَا خُطَّ الْكِتَابُ بِكَفٍّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يَزِيلُ *as a book,* or *letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* فَزَجَجْتُهَا بِمَزَجَّةٍ زَجَّ الْقَلُوصَ أَبِي مَزَادَهْ *and I stabbed her with a short lance, as 'Abū Mezūda stabs a young camel* (مَزَادَهْ in rhyme for مَزَادَةَ); فَسَقَنَاهُمُ سَوْقَ الْبُغَاثِ الْأَجَادِلِ *and we put them to flight as falcons put to flight kites;* يَفْرُكُ حَبَّ السُّنْبُلِ الْكَنَافِجِ بِالْقَاعِ فَرْكَ الْقُطْنِ الْمَحَالِجِ *they* (the locusts) *rub down the grains of the full ears in the fields, as the miḥlāǵ* (an iron instrument) *rubs down the cotton,* (clearing it of its seeds); وَسِوَاكَ مَانِعُ فَضْلِهِ الْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* وِفَاقُ كَعْبٍ بُجَيْرٍ مُنْقِذٌ لَكَ مِنْ تَعْجِيلِ مَهْلَكَةٍ وَالْخُلْدِ فِي سَقَرِ *agreement with Buǵèir saves thee, Kaʿb, from speedy destruction and from remaining for ever in hell* (for وِفَاقُ بُجَيْرٍ يَا كَعْبُ); كَأَنَّ بِرَذَوْنَ أَبَا عِصَامٍ زَيْدٍ حِمَارٌ دُقَّ بِاللِّجَامِ *O 'Abū 'Iṣām, it is as if Zèid's hack were an ass made thin by the bridle* (by constant riding); نَجَوْتُ وَقَدْ بَلَّ الْمُرَادِيُّ سَيْفَهُ مِنِ ابْنِ أَبِي شَيْخِ الْأَبَاطِحِ طَالِبِ *I escaped, but the Murādī* ('Abdu 'r-Raḥmān 'ibn Mulǵam) *wetted his sword with the blood of* ('Alī), *the son of 'Abū Ṭālib, the chief of the valleys* (of Mèkka); وَلَئِنْ حَلَفْتُ عَلَى يَدَيْكَ لَأَحْلِفَنَّ بِيَمِينِ

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أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمٍ *and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath* (for بِيَمِينِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ); وَلَا تَرْعَوِي عَنْ نَقْضِ أَهْوَائِنَا الْعَزْمِ *but our desires do not refrain from breaking our resolutions;* هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective complement of the مُضَافٌ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا الزَّائِدَةُ, or *the redundant mā*, after certain of the prepositions and رُبَّ we have already given some examples, §§. 70, rem. *f*, 84, rem. *a*. It sometimes occurs in other cases, as: وَيْحَمَا زَيْدٍ *woe to Zèid!* غَضِبْتَ مِنْ غَيْرِ مَا جُرْمٍ *thou art angry without any offence;* أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ *whichever of the two terms I fulfil;* يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ *O antelope of chase for him* (to be chased and caught by him) *for whom it is lawful;* فِي كُلِّ مَا عَامٍ تَلِدْ *who brings forth* (for تَلِدُ) *every year.*

91. The relative adjectives ending in ـِيٌّ (vol. I., §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as رَأَيْتُ التَّيْمِيَّ تَيْمَ عَدِيٍّ *I saw the Tèimī, (namely) of (the tribe of) Tèim ('ibn) 'Adī,* = رَأَيْتُ الرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيٍّ; اِخْتَطَّ الْبَصْرَةَ عُتْبَةُ بْنُ غَزْوَانَ الْمَازِنِيُّ مَازِنَ قَيْسٍ *'Otba 'ibn Ġazwān el-Māzinī, (namely) of (the tribe of) Māzin of Ḳais, founded el-Baṣra;*

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يَقُولُ عَبْدُ اللّٰهِ بْنُ الزُّبَيْرِ الأَسَدِيُّ أَسَدِ خُزَيْمَةَ *says 'Abdu 'llāh 'ibn ez-Zèbīr el-'Asèdī, of (the tribe of) 'Asèd ('ibn) Ḫozèima;* وَلَقِيَ أَبَا الْفَتْحِ ابْنَ الرِّنْدَانَقَانِيِّ بَلَدٍ بَيْنَ سَرْخَسَ وَمَرْو *and he met 'Abū 'l-Fèṯḥ 'ibn 'ar-Rindānaḳānī, (from Rindānaḳān,) a town between Sèraḫs and Mèrw;* لَمَّا كَانَتِ الأَيَّامُ النَّاصِرِيَّةُ مُحَمَّدُ بْنُ قَلَاوُون *after there came the Nāṣirean days, (I mean the days of el-Mèlik en-Nāṣir) Muḥammad 'ibn Ḳalā'ūn;* and even with the interposition of a word, أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمُثَنَّى التَّيْمِيُّ بِالْوَلَاءِ تَيْمِ قُرَيْشٍ *'Abū 'Obèida Ma'mar 'ibn el-Muṯannā, by clientship of the tribe of Tèim, (namely) Tèim of Ḳorèiš.*

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, بِنْتُ مَلِكٍ is *a daughter of a king, a king's daughter, a princess,* Fr. *une fille de roi,* Germ. *eine Königstochter;* but بِنْتُ الْمَلِكِ is *the daughter of the king, the king's daughter,* Fr. *la fille du roi,* Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§. 53, *b*, rem. *c*); e. g. بِنْتٌ لِلْمَلِكِ *a daughter of the king;* مَاتَ لِي أَخٌ *a brother of mine is dead* (whereas مَاتَ أَخِي would mean *my brother is dead,* that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*).

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—There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, مِثْلٌ, نَحْوٌ, نَظِيرٌ, *something like him* or *it*; بَعْضٌ الفقراءِ *some poor people*; بَعْضُ المغايرِ *a cave*. See §. 82, *c*, *f*, *g*.

Rem. In such phrases as أَمْرُ آخِرَةٍ وَدُنْيَا, *a matter of this life and the life to come*, the indefinite مُضَافٌ إِلَيْهِ shows that the مُضَافٌ is to be regarded as a single part, *some one matter* &c. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; أَمْرُ آخِرَةٍ وَدُنْيَا is in fact equivalent in meaning to أَمْرٌ مِنْ أُمُورِ الْآخِرَةِ وَالدُّنْيَا. The same remark applies to those indefinite annexations which supply the place of compound nouns or adjectives; e. g. قَصْرُ مَلِكٍ, *a royal castle*, nearly the same as قَصْرٌ مِنْ قُصُورِ الْمَلِكِ.

93. Nouns of the forms أَفْعَلُ, فَعْلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite genitive: هُوَ أَفْضَلُ رَجُلٍ *he is a most excellent man*; هِيَ أَفْضَلُ امْرَأَةٍ *she is a most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ *they are two most excellent men*; هُنَّ أَفْضَلُ نِسَاءٍ *they are most excellent women*; اَللّٰهُ خَيْرٌ حَافِظًا *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are*

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the best nation that has been created for mankind; اَلْفِقْهُ اَفْضَلُ *learning is the best guide to piety, and walks in the straightest of paths;* قَائِدٌ اِلَى الْبِرِّ وَاَعْدَلُ قَاصِدٍ وَصَفَ الْيَهُودَ بِالْبُخْلِ وَالْحَسَدِ وَهُمَا *he described the Jews as being avaricious and envious, and these two are the worst of qualities.* Examples of the definite genitive: هِيَ اَفْضَلُ النِّسَاءِ *she is the best of the women;* وَمَيَّةُ اَفْضَلُ الثَّقَلَيْنِ جِيدًا *and Maiya is the fairest as to neck of all beings* (الثَّقَلَانِ means *mankind and the jinn*); هُمَا اَفْضَلُ *these two are the two best of the tribe;* اَنْتُمَا اَصْدَقُ الصَّادِقَيْنِ الْقَوْمِ *ye two are the most truthful of the truthful;* اَلَا اُخْبِرُكُمْ بِاَحَبِّكُمْ اِلَيَّ وَاَقْرَبِكُمْ مِنِّي مَجَالِسَ يَوْمَ الْقِيَامَةِ *I will tell you who are the dearest of you to me, and who of you shall have the nearest seats to me on the day of the resurrection;* وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلَى حَيٰوةٍ *and verily thou wilt find them the greediest of men after life;* خَيْرُ الْاُمُورِ اَوْسَاطُهَا *the best of things are the mediums* (or *means between two extremes*); شَرُّ النَّاسِ مَنْ يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ *the worst of men is he who changes his religion for that of others;* اَفْضَلُ الْاَوْقَاتِ شَرْخُ الشَّبَابِ وَوَقْتُ السَّحَرِ *the best of times are early youth and early morning.* Compare in general §. 86. Here must also be mentioned the indefinite genitive after اَوَّلُ, *first,* and اٰخِرٌ, *last,* these words being (as already remarked in reference to the former, §. 86, rem. *a*) really superlatives;

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e. g. إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ *the first house (temple) which was founded for mankind, was that in Bèkka (Mèkka)*; مَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *a mosque which was founded upon the fear of God from the first day (of its existence)*; عَنْ أَبِى عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جِبْرِيلُ, (*it is stated*) *on the authority of 'Abū 'Abbās that this is the last verse (of the Ḳor'ān) which was revealed by Gabriel* (lit. *with which Gabriel came down*). Instead of أَوَّلُ يَوْمٍ it is, however, very usual to say ٱلْيَوْمَ ٱلْأَوَّلُ. —On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. *b*.

Rem. *a*. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِىَ فُضْلَى ٱلنِّسَآءِ *she is the best of the women*; هُمَا أَفْضَلَا ٱلْقَوْمِ *these two are the two best of the tribe*; هُمْ أَفَاضِلُ ٱلْقَوْمِ, or هُمْ أَفْضَلُو ٱلْقَوْمِ, *they are the best of the tribe*; هُنَّ فُضْلَيَاتُ ٱلنِّسَآءِ, or هُنَّ فُضَلُ ٱلنِّسَآءِ *they are the best of the women*; وَكَذٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا *and similarly We have placed in every town its greatest sinners to plot in it*; أَحَاسِنُكُمْ أَخْلَاقًا *the best of you in moral character*; ٱلنَّاقِصُ وَٱلْأَشَجُّ أَعْدَلَا بَنِى مَرْوَانَ *the Lessener* (Yèzīd 'ibn ël-Wèlīd, so called because he lessened the pay of the troops) *and the Scarred* (le Balafré, 'Omar 'ibn 'Abdu 'l-'Azīz) *were the two most just of the Bènū Marwān*; أَنْتَ أَشْعَرُ أَهْلِ جِلْدَتِكَ *thou art the greatest poet of the people of thy colour* (words addressed to the negro poet Noṣaib). In these last two examples, however, many grammarians say that أَعْدَلَا and أَشْعَرُ are not superlatives, but stand for عَادِلَا and شَاعِرُ.

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REM. *b.* In such constructions as شَرُّ, خَيْرُ أُمَّةٍ, أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ, and عَزِيزُ كِتَابِكُمْ, عَالِي ٱسْمِ ٱلصَّاحِبِ, عَاجِلُ طَعْنَةٍ, خَصْلَتَيْنِ, the genitive is explicative (as in مَدِينَةُ بَغْدَادَ, §. 95), and not, as might at first sight appear, a substitute for a tèmyīz-accusative (§. 44, *e*). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا ٱلرَّجُلِ, as we say هُمَا طَوِيلَا ٱللِّحْيَةِ *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةً, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as ثَوْبُ حَرِيرٍ *a silk dress*, صَنَمُ ٱلذَّهَبِ *the golden image* (see §§. 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: اَلصَّنَمُ ٱلذَّهَبُ *the golden image* (not اَلصَّنَمُ ٱلذَّهَبِ); اَلْكَأْسُ ٱلْفِضَّةُ *the silver cup*; اَلسُّلْطَانِيَّةُ ٱلصِّينِيُّ *the porcelain* (or *china*) *dish*; اَلصَّلْبَانُ ٱلْخَشَبُ *the wooden crosses*; إِتَّخَذَ ثَوْبًا دِيبَاجًا *he made a dress of brocade*; عِجْلًا جَسَدًا *a calf of red gold*; وَوَجَدَ فِي وَسَطِهِ حَوْضًا رُخَامًا مُطْبَقًا *and he found in the centre of it a sarcophagus of marble, with a cover*; وَعَلَيْهَا مِيلَانِ سَاجٌ *and beside it are two posts of teak-wood*; إِحْمِلْ إِلَيْهِ دِرْعِي ٱلْحَدِيدَ *carry to him my iron coat of mail*;

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فَنَزَعُوا عَنْهُ ثِيَابَهُ ٱلْحَرِيرَ وَٱلْبَسُوهُ ثِيَابًا مِنَ ٱلشَّعْرِ *and they stripped off from him his silken garments, and clothed him in garments of hair;* ٱلْفِرَاءَ ٱلْبُرْطَاسِيَّ *mantles of Burṭāsī* (i. e. *of fur from the country of the Burṭās*); ٱلْغَضَائِرَ ٱلصِّينِيَّ *porcelain* (or *china*) *bowls* or *plates*; ٱلثِّيَابَ ٱلْعَتَّابِيَّ *robes of* (*the stuff called*) *ĕl-'Attābī* (manufactured in ٱلْعَتَّابِيَّةُ, one of the quarters of Bagdād); ٱلْكُسَى ٱلدَّرْجِينِيَّ *cloaks of* (*the stuff called*) *ĕd-Darǵīnī* (manufactured in Darǵīn in North Africa).

Rem. *a.* In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of عِمَامَةٌ سَحْقٌ *an old worn-out turban,* بُرْدٌ خَلَقٌ *an old tattered garment,* ثِيَابٌ أَخْلَاقٌ, *old tattered clothes,* بُرْدَةٌ جَرْدٌ *a thread-bare old garment,* قَطِيفَةٌ سَمَلٌ or ثَوْبٌ أَسْمَالٌ *an old worn-out garment,* we may say سَحْقُ عِمَامَةٍ *a worn-out old* (*thing*) *of a turban,* سَمَلُ قَطِيفَةٍ, جَرْدُ بُرْدَةٍ, أَخْلَاقُ ثِيَابٍ, خَلَقُ بُرْدٍ, أَسْمَالُ ثَوْبٍ; لَيْسَ عِنْدَنَا مِنْ مَالِ ٱلْمُسْلِمِينَ إِلَّا جَرْدُ هٰذِهِ ٱلْقَطِيفَةِ أَسْمَالُ مُلَيَّتَيْنِ *two small worn-out robes* (مُلَيَّةٌ dimin. of مُلَاءَةٌ); *there is nothing in our possession of the property of the Muslims but this thread-bare old garment.*

Rem. *b.* Different from the above are such constructions as رِطْلٌ زَيْتٌ *a pint of olive oil,* ٱلْبَيْتُ ٱلْحَرَامُ *the sacred house* (*temple*), ٱلْكَعْبَةُ ٱلْحَرَامُ *the holy Ka'ba,* ٱلْأَشْهُرُ ٱلْحُرُمُ *the sacred months,* مَدِينَةٌ خَرَابٌ *a ruined* or *deserted city,* ٱلرَّجُلُ ٱلسَّوْءُ *the bad man.* In the first of these, زَيْتٌ is not a بَيَانٌ, but a بَدَلٌ or permutative, instead of which we may employ a tèmyīz-accusative (رِطْلٌ زَيْتًا) or a genitive (رِطْلُ زَيْتٍ); in

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the others, حَرَامٌ, plur. حُرُمٌ, خَرَابٌ, and سَوْءٌ, are adjectives of both genders (originally infinitives).

REM. *c.* Similarly, in Hebrew and Syriac, הַבָּקָר הַנְּחֹשֶׁת *the brazen oxen* (2 Kings, xvi. 17), ܕܗܒܐ ܕܡܐܐ *a golden dīnār.*

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:—

a) To nicknames in connection with the names of persons; as سَعِيدُ كُرْزٍ *Sa'īd* (*nicknamed*) *Kurz*, i. e. *wallet*, = سَعِيدٌ ٱلَّذِى هُوَ كُرْزٌ; قَيْسُ قُفَّةَ *Ḳais* (*nicknamed*) *Ḳuffa*, i. e. *dried gourd*; زَيْدُ بَطَّةَ *Zèid* (*nicknamed*) *Baṭṭa*, i. e. *bottle.*

REM. In such cases as سَعِيدُ كُرْزٍ the use of the apposition is equally correct, nom. سَعِيدٌ كُرْزٌ, gen. سَعِيدِ كُرْزٍ, acc. سَعِيدًا كُرْزًا. If the name is defined by the article, the apposition alone is allowable; as ٱلْحَارِثُ كُرْزٌ. The same thing holds good, if either word is a compound (e. g. عَبْدُ ٱللّٰهِ *'Abdu 'llāh*, or أَنْفُ ٱلنَّاقَةِ *camel's nose*); as عَبْدُ ٱللّٰهِ كُرْزٌ, سَعِيدٌ أَنْفُ ٱلنَّاقَةِ, عَبْدُ ٱللّٰهِ بَطَّةُ, أَبُو زَيْدٍ قُفَّةُ. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the name is in the accusative; and in either case, when the name is in the genitive; as هٰذَا سَعِيدٌ أَنْفَ ٱلنَّاقَةِ (scil. أَعْنِى *I mean*); رَأَيْتُ سَعِيدًا أَنْفَ ٱلنَّاقَةِ (scil. ٱلَّذِى هُوَ); مَرَرْتُ بِسَعِيدٍ أَنْفَ ٱلنَّاقَةِ.

b) To the names of towns, rivers, mountains, &c., when preceded by the words for *town, river*, &c.; as مَدِينَةُ بَغْدَانَ

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نَهرُ الفُرَاتِ ; (اَلمَدِينَةُ الَّتِى هِىَ بَغدَاذُ = *the city of Baġdād*; بَحرُ النِّيلِ *the river Euphrates*; طُورُ سِينِينَ *the river Nile*; شَهرُ رَمَضَانَ *mount Sinai*; *the month of Ramaḍān*.

c) To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةٌ or لَفظٌ; e. g. كَلِمَةُ كَانَ *the word kāna* (see §. 78).

d) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as لُجَينُ المَاءِ *the silvery water* (lit. *the silver of the water*), = اَللُّجَينُ الَّذِى هُوَ المَاءُ, i. e. اَلمَاءُ الَّذِى هُوَ مِثلُ اللُّجَينِ. Here the مُضَافٌ إِلَيهِ is the *primum comparationis*, and the مُضَافٌ the *secundum comparationis*.

e) To adjectives defined by the article in connection with substantives not so defined; as بَيتُ المَقدِسِ *the Holy Temple* (i. e. *Jerusalem*), = اَلبَيتُ الَّذِي هُوَ المَقدِسُ, or, shortly, اَلبَيتُ المَقدِسُ ; بَابُ الصَّغِيرِ *the little gate* (as a name), = اَلبَابُ الصَّغِيرُ ; رَبِيعُ الاَوَّلِ *the first Rabīʿ*, and رَبِيعُ الآخِرِ *the last* (*second*) *Rabīʿ* (names of months); عَامُ الاَوَّلِ *last year*; جَانِبُ الغَرْبِيِّ *the western side*, = اَلجَانِبُ الغَرْبِىُّ ; مَسْجِدُ الجَامِعِ *the congregational mosque*, = اَلمَسْجِدُ الجَامِعُ ; بَقلَةُ الحَمقَاءِ *the foolish herb, purslane*, = اَلبَقلَةُ الحَمقَاءُ ; دَارُ الآخِرَةِ *the*

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other world, the world to come, = اَلدَّارُ الآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةُ الْمَوْصُوفِ إِلَى الصِّفَةِ, or *annexation of the thing described to the descriptive epithet,* i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ الْمُقَدَّسِ means *the house of the holy place* (taking مُقَدَّس, if we like, as *nomen loci* from قَدَّسَ *to sanctify,* vol. I., §. 227); رَبِيعُ الأَوَّلِ, *the Rabī' of the first place, first in order;* &c. On the other hand, in صَلْوَةُ الأُولَى the annexation is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word سَاعَةٌ, *hour,* being understood; صَلْوَةُ الأُولَى = اَلصَّلْوَةُ فِي السَّاعَةِ الأُولَى, i. e. صَلْوَةُ السَّاعَةِ الأُولَى (see §. 77). Similarly, some grammarians consider مَسْجِدُ الْمَكَانِ الْجَامِعِ = مَسْجِدُ الْجَامِعِ, جَانِبُ الْمَكَانِ الْغَرْبِيِّ = جَانِبُ الْغَرْبِيِّ, and بَقْلَةُ الْحَبَّةِ الْحَمْقَاءِ = بَقْلَةُ الْحَمْقَاءِ, مَسْجِدُ الْوَقْتِ الْجَامِعِ or دَارُ الْحَيَاةِ الآخِرَةِ = دَارُ الآخِرَةِ. Here too the constructions أَفْضَلُ رَجُلٍ, عَاجِلُ طَعْنَةٍ, عَزِيزُ كِتَابِكُمْ, &c., find a place (see §. 78, at the end, §. 86, rem. *b,* and §. 93).

REM. This sort of annexation is called by the grammarians إِضَافَةُ التَّفْسِيرِ, or اَلإِضَافَةُ التَّفْسِيرِيَّةُ, *the interpretative annexation,* as also إِضَافَةُ الْبَيَانِ, or اَلإِضَافَةُ الْبَيَانِيَّةُ, *the explicative annexation.* The special sort mentioned under *d* is named إِضَافَةُ التَّشْبِيهِ *the comparative annexation.*

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3. *The Numerals.*

96. We have already mentioned, in vol. I., §§. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as سِتَّةُ رِجَالٍ *six men*, ثَلٰثُ جَوَارٍ *three girls*, ثَلٰثُنَا *we three* (women), أَرْبَعَتِهِم *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I., §. 300, *b*, and §§. 304, 305); and if the substantive has a جَمْعُ الْقِلَّةِ as well as a جَمْعُ الْكَثْرَةِ (vol. I., §. 307), the former ought to be used; e. g. خَمْسَةُ أَثْوَابٍ *five pieces of cloth*, ثَمَانِيَةُ أَجْرِبَةٍ *eight sacks*, عَشَرَةُ غِلْمَةٍ *ten slaves*, ثَلٰثَةُ أَفْلُسٍ *three fèls* (a copper coin), not ثَلٰثَةُ فُلُوسٍ, عَشَرَةُ غِلْمَانٍ, ثَمَانِيَةُ جُرُبٍ, خَمْسَةُ ثِيَابٍ. — They are very rarely construed with the accusative لِلتَّمْيِيزِ (§. 44, *e*); as خَمْسَةً أَثْوَابًا, instead of خَمْسَةُ أَثْوَابٍ.

Rem. *a.* The word مِائَةٌ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as ثَلٰثُمِائَةٍ *three hundred*. Only a poet can venture to say ثَلٰثُ مِئِينَ.

Rem. *b.* Should a جَمْعُ الْقِلَّةِ be little or not at all in use, the جَمْعُ الْكَثْرَةِ must of course be employed; as ثَلٰثَةُ شُسُوعٍ *three shoe-strings*, because أَشْسَاعٌ and أَشْسُعٌ are rare or doubtful. Even in the Ḳor'ān, however, we find ثَلٰثَةَ قُرُوءٍ *three menstruations*, instead of أَقْرَاءٍ or أَقْرُوءٍ.

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97. Of the two words وَاحِدٌ and أَحَدٌ the former is more commonly used as an adjective, the latter as a substantive; e. g. رَجُلٌ وَاحِدٌ *a single man, one man,* لِلّٰهِ الْوَاحِدِ *to the one God;* أَحَدُ النَّاسِ *one of the people,* إِحْدَى الثَّلٰثِ *one* (fem.) *of the three,* أَحَدُهُمْ *one of them.* أَحَدٌ is used absolutely in negative and interrogative phrases in the sense of *any one;* as لَا أَحَدَ فِي الدَّارِ *there is no one in the house;* مَا جَاءَنِي أَحَدٌ *no one came to me;* هَلْ أَحَدٌ رَأَى مِثْلَ هٰذَا *has any one seen the like of this?* As applied to God, the two words are interchangeable, هُوَ الْوَاحِدُ or هُوَ الْأَحَدُ; and also in the compound numbers 21, 31, etc., وَاحِدٌ وَعِشْرُونَ or أَحَدٌ وَعِشْرُونَ, etc. — اِثْنَانِ, fem. اِثْنَتَانِ or ثِنْتَانِ, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as لَا تَتَّخِذُوا إِلٰهَيْنِ اثْنَيْنِ *do not take unto yourselves two gods;* فَاسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ *bring into it* (the ark) *of every* (*species of animals*) *a pair* (lit. *two individuals, male and female*); وَالَّذِي جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ أَلْفَا دِينَارٍ اثْنَانِ *what Ṣalāḥo'd-dīn* (Saladin) *has assigned him in lieu of the tax levied on the pilgrims is* 2000 *dīnārs;* نَازِلِينَ مُنْذُ شَهْرَيْنِ عَلَى مِيلَيْنِ اثْنَيْنِ *dwelling* (*in it*) *for the last two months;* مِنْهَا *at a distance of two miles from it.* It is very rarely prefixed to the things numbered, and then requires the genitive singular; as ثِنْتَا حَنْظَلٍ *two colocynth gourds,* = حَبَّتَا

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حَنْظَلٍ (حَبَّةٌ *grain, berry,* being used, like the Persian دانه, *dāna,* in counting fruit). See vol. I., §. 321, rem. *c.*

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition مِنْ; as فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ *take then four birds,* تِسْعَةٌ مِنَ الرَّهْطِ; أَرْبَعَةُ طُيُورٍ مِنَ الطَّيْرِ = *nine of the people,* = تِسْعَةُ أَشْخُصٍ مِنَ الرَّهْطِ. Sometimes, however, the collective itself is put in the simple indefinite genitive; as وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ وَهُمْ أَرْبَعَةُ نَفَرٍ *there were in the city nine persons; and they were four in number.*

99. The cardinal numbers from 11 to 99 take, as already mentioned (§. 44, *e,* rem. *b,* and vol. I., §. 323, rem. *b*), the objects numbered in the accusative singular; as ثَلَاثَةَ عَشَرَ رَجُلًا *thirteen men;* تِسْعَ عَشْرَةَ امْرَأَةً *nineteen women;* ثَلَاثَةٌ وَسَبْعُونَ رَجُلًا *seventy-three men;* تِسْعٌ وَتِسْعُونَ نَعْجَةً *ninety-nine sheep.* They are very rarely followed by the accusative plural; as وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided them into twelve tribes* (*or*) *nations.* — As to gender, the *tens* (عِشْرُونَ, &c.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as أَحَدَ عَشَرَ كَوْكَبًا *eleven stars;* خَمْسٌ وَأَرْبَعُونَ نَاقَةً *forty-five she-camels.*

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REM. بِضْعٌ (also بَضْعٌ) is construed like the numerals which it represents (vol. I., §. 319, rem. *b*, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another number and signifying from 3 to 10; as بِضْعُ سِنِينَ, بِضْعُ نِسْوَةٍ, بِضْعُ رِجَالٍ, but بِضْعَةَ عَشَرَ رَجُلًا, بِضْعَ عَشْرَةَ امْرَأَةً, بِضْعَةٌ وَثَلٰثُونَ مِنَ الْمُسْلِمِينَ *some thirty*, or *thirty and odd, of the Muslims*, بِضْعٌ وَأَرْبَعُونَ سَنَةً *some forty years* or *forty and odd years*.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as عِشْرُونَ دِينَارًا نَاصِرِيًّا *twenty dīnārs of ĕl-Mèlik ĕn-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَانِيرُ, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as عِشْرُو زَيْدٍ *Zèid's twenty* (camels); ثَلَاثُوكَ *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except إِثْنَا عَشَرَ and its fem.). In this case they remain,

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according to most grammarians, indeclinable, as خَمْسَةَ عَشَرَكَ, fem. خَمْسَ عَشْرَتَكِ, *thy fifteen* (nom., gen., acc.). According to others, the عُجُز or latter part of the compound is declined; as خَمْسَةَ عَشَرُكَ, gen. خَمْسَةَ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ. Others still admit the declinability of the صَدْر or former part of the compound, and put the عُجُز or latter part in the genitive; as خَمْسَةُ عَشَرِكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرِكَ.

103. The cardinal numbers مِائَة *a hundred*, and أَلْف *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as مِائَةُ رَجُلٍ 100 *men*; مِائَتَا حِمَارٍ 200 *asses*; ثَلْثُمِائَةِ كَلْبٍ 300 *dogs*; أَلْفُ مَدِينَةٍ 1000 *cities*; أَلْفَا كِتَابٍ 2000 *books*; أَرْبَعَةُ آلَافِ رَجُلٍ 4000 *men*; أَحَدَ عَشَرَ أَلْفَ دِينَارٍ 11,000 *dīnārs*; ثَلْثُمِائَةِ أَلْفِ رَجُلٍ 300,000 *men*.

REM. The accus. sing. or genit. plur. after مِائَة is very rare; as إِذَا وَلَبِثُوا عَاشَ ٱلْفَتَى مِائَتَيْنِ عَامًا *when a man has lived two hundred years*; فِى كَهْفِهِمْ ثَلْثَ مِائَةٍ سِنِينَ *and they tarried in their cave three hundred years* (where others read مِائَةٍ, and regard سِنِينَ as a بَدَلٌ or permutative apposition to ثَلْثَ مِائَةٍ).

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بَيْنَ ٱلْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى

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مُقتضَى التوراةِ العبرانيّةِ اربعةُ آلافٍ وسبعُ مِائةٍ وإحدى واربعون سَنَةً *between the Hiǵra and Adam, according to the Hebrew Pentateuch, there are* 4741 *years;* بين تبلبلِ الالسنِ وبين الهجرةِ على اختيارِ المورخين ثلاثةُ آلافٍ وثلثمائةٍ واربع سنين *between the confusion of tongues and the Hiǵra, there are, according to the assumption of the chronologists,* 3304 *years.* The substantive may, however, be repeated after each numeral; as الغربيّةُ غيرتها الفا ألفِ دينارٍ ومِائةُ ألفِ دينارٍ واربعةُ واربعون ألفَ دينارٍ وثمانون دينارًا جيشيّةً *the revenue of (the province of) el-Ġarbīya* (in Lower Egypt) *is* 2,144,080 *military dīnārs.* In large amounts, consisting of millions, hundreds of thousands and thousands, the word ألفٌ must be repeated after each numeral; as جملةُ ذلك تسعةُ آلافِ ألفٍ وخمسمائةِ ألفٍ واربعةٌ وثمانون الفًا ومائتانِ واربعةٌ وستّون دينارًا *the total of this amounts to* 9,584,264 *dīnārs.*

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I., §. 321), may be placed in apposition to the substantive denoting the objects numbered; as جذبَ الشبكةَ إلى الارضِ ممتلئةً سمكًا كبيرًا مِائةً وثلثةً وخمسين *he drew the net to land, full of large fishes, a hundred and fifty-three;* كانتْ شعوبُ أولادِ نوحٍ الثلثةِ عند تبلبلِ الالسنِ اثنين وسبعين شعبًا *the nations sprung from the three sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting

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the things numbered, شَعْب, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوب).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see vol. I., §. 319), the following rules hold.

a) The numeral agrees in gender with the *singular* of the substantive denoting the things numbered; as سَبْعُ سِنِينَ *seven years* (sing. سَنَة, fem.), but سَبْعَةُ أَعْوَامٍ *id.* (sing. عَام, masc.); ثَلَاثَةُ حَمَّامَاتٍ *three baths* (sing. حَمَّام, masc.); سِتَّةُ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّد, masc.). This rule holds even when the substantive itself is suppressed; as صُمْتُ خَمْسَةً *I fasted five days* (i. e. خَمْسَةَ أَيَّامٍ, from يَوْم, masc., *a day*); سِرْتُ خَمْسًا *I travelled five nights* (i. e. خَمْسَ لَيَالٍ, from لَيْلَة, fem., *a night*); مِنْهُم مَنْ يَمْشِي عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i. e. عَلَى أَرْبَعِ أَرْجُلٍ, from رِجْل, fem., *a foot*); يَا عَيْنِ بَكِّي عِنْدَ كُلِّ صَبَاحِ جُودِي بِأَرْبَعَةٍ عَلَى الْجَرَّاحِ *O eye of mine, weep every morning* (صَبَاحِ in rhyme for صَبَاحٍ); *shed copious tears over el-Ǵarrāḥ* (lit. *weep with the four channels for tears,* بِأَرْبَعَةِ الشُّؤُونِ, from the sing. شَأْن, masc., or *with the four corners of the eyes,* بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِب, masc., *a side*).

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REM. This rule is often disregarded by modern incorrect writers and copyists.

b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. ثَلٰثَةُ أَشْخُصٍ *three persons*, from شَخْصٌ, masc.; ثَلٰثُ أَعْيُنٍ *three individuals*, from عَيْنٌ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَّقِي ثَلٰثَ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعِبٌ and مُعْصِرٌ are used only of women, vol. I., §. 297, *c*, rem. *b*; شُخُوصٍ is here employed by the poet, through the exigency of the metre, instead of أَشْخُصٍ, §. 96; مُعْصِرُ stands in rhyme for مُعْصِرٍ). Again: فَإِنَّ كِلَابًا هٰذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا الْعَشْرِ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنٌ is a plural of بَطْنٌ, vol. I., §. 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلُ); and in the Ḳor'ān, ch. vii. 160, وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided them into twelve tribes* (*or*) *nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שֵׁבֶט, but the numeral agrees with

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أُمَّة, which follows in the plural form أُمَم). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as ثَلٰثَةُ أَنْفُسٍ *three persons* (*of the male sex*), where ثَلٰثَة is masc., although نَفْس is fem., because نَفْس is here equivalent to إِنْسَان or رَجُل.

c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten* (*good things*) *like it* (عَشْر is fem., because مِثْل, plur. أَمْثَال, though masc., is here only an epithet of حَسَنَات understood, the plur. of حَسَنَة, which is fem.).

d) When the numeral is connected with the substantive by the preposition مِنْ (§. 98), it agrees in gender with the substantive; as أَرْبَع مِنَ الْغَنَمِ *four sheep* (غَنَم being fem., vol. I., §. 290, *a*, *e*); ثَلٰثَةٌ مِنَ الْبَطِّ *three ducks* (بَطّ being masc., vol. I., §. 292, *a*). This is the case even when an epithet follows which fixes the real gender of the objects numbered; as أَرْبَع مِنَ الْغَنَمِ ذُكُور *four sheep, males*; ثَلٰثَةٌ مِنَ الْبَطِّ إِنَاث *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in

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gender with the epithet; as ثَلٰثُ إِنَاثٍ, أَرْبَعَةُ ذُكُورٍ مِنَ الْغَنَمِ مِنَ الْبَطِّ.

e) The numerals as abstract numbers (vol. I., §. 309, *b*, *ε*) are of the masculine gender; as ثَلٰثَةٌ نِصْفُ سِتَّةٍ, or اَلثَّلٰثَةُ نِصْفُ اَلسِّتَّةِ, *three is the half of six.*

f) In the enumeration of several groups of objects of different genders, the following rules hold. — *α*) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as لِي خَمْسَةُ أَعْبُدٍ وَخَمْسُ إِمَاءٍ (أَمٍ) I *have five male and five female slaves.* *β*) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as لِي ثَمَانِيَةُ أَعْبُدٍ وَإِمَاءٌ (أَمٍ) *I have eight male and (eight) female slaves,* or, transposing the words, لِي ثَمَانِي إِمَاءٍ (أَمٍ) وَأَعْبُدٍ. *γ*) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً *I have fifteen male and (fifteen) female slaves,* or, transposing the words, عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels,* or, transposing the words, عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا. If, however, in the case of irrational objects, a vague, general expression,

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such as مَا بَيْنَ (§. 67), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and female,* or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

a) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. اَلثَّلٰثَةُ نِصْفُ السِّتَّةِ *three* (every three) *is the half of six* (every six). The article is here employed لِلْجِنْسِ, *to indicate the genus.* It is not, however, essential, for, regarding the numeral as a عَلَمُ جِنْسٍ (vol. I., §. 191, rem. *b*, 5 *a*), we may say with equal correctness ثَلٰثَةٌ نِصْفُ سِتَّةٍ.

b) When the objects numbered have already been mentioned, or are supposed to be well known; as فَرَجَعَ السَّبْعُونَ بِفَرَحٍ *and the seventy* (disciples) *returned with joy;* وَقَدْ جَاوَزْتُ حَدَّ الْاَرْبَعِينَ *since I am already past forty,* scil. سَنَةً *years* (observe الْاَرْبَعِينِ by poetic license for الْاَرْبَعِينَ). The article is here used لِلْعَهْدِ, *to indicate previous knowledge.*

c) When the numeral is in apposition, as an adjective, to a definite noun; as اَلرِّجَالُ الْخَمْسَةُ *the five men* (*οἱ ἄνδρες οἱ πέντε*, see vol. I., §. 321).

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d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as ثَلٰثَةُ الرِّجَالِ *the three men* (lit. *the triad of the men*); عَشَرَةُ الغِلْمَةِ *the ten slaves*; عَشْرُ الجَوَارِى *the ten female slaves*; خَمْسَةُ اربع الادورِ *the four houses*; الاشبَارِ *the five spans*; ثَلٰثُ الاثَافِى *the three stones* (*on which the cooking-pot rests*). Sometimes, however, the numeral too has the article; as اَلثَّلَاثَةُ الاصوَاتِ *the five dresses*; اَلخَمْسَةُ الاثوابِ *the three selected airs* or *tunes*; هٰذِهِ السِّتُّ المُدُنِ *these six cities*. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as الاربعةُ اخماسٍ *the four-fifths*; اَلخَمْسُ قُرًى *the five villages*; اَلثَّلٰثَةُ رِجَالٍ *the three men* (vulg. اَلثَّلَاثَةْ رِجَالْ). — The same remarks apply to مِائَةٌ and اَلْفٌ, with their derivatives and compounds; e. g. ثَلٰثُمِائَةِ الدِّينَارِ *the* 300 *dīnārs*, ثَلٰثَةُ آلَافِ الدِّرهَمِ *the* 3000 *dirhams*; but also اَلثَّلٰثُمِائَةِ دِينَارٍ, اَلثَّلٰثَةُ آلَافِ الدِّرهَمِ, and in more modern Arabic اَلثَّلَاثُمِائَةْ دِينَارْ, اَلثَّلَاثَةْ آلَافْ دِرهَمْ (vulg. اَلثَّلَاثَةْ آلَافْ دِرهَمْ, اَلثَّلَاثُمِائَةْ دِينَارْ). — Those numerals which take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite, as اَلتِّسعُونَ رَجُلًا *the* 90 *men*; and in the case of a compound of tens and units, the article must be prefixed to both, as

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السبعة والسبعون جملاً *the 77 camels.* The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as الثلاثة عشر جملاً *the thirteen camels.* But others allow the repetition of the article, as قبر يا قوب الحواري أحد الاثني الثلثة العشر جملاً ; العشر *the grave of James the apostle, one of the twelve.*

Rem. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as الماورد (vulg. الماورد) *rose-water*, for the classical ماء الورد; الحمالبان *frankincense in grains*, for حصا اللبان; الرسمال *the capital* or *principal* (in speaking of money), for رأس المال; التمرهندي *the tamarind* (lit. *the Indian date*), for التمر الهندي.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101 and §. 106, *a*); as خامس عشرهم *the fifteenth of them*; ثم سار السلطان إلى عزاز ونازلها ثالث ذي القعدة وتسلمها حادي عشر ذي الحجة *next the sulṭān proceeded to 'Azāz, and laid siege to it on the third of Ḏu'l-Ḳáda, and took possession of it by capitulation on the eleventh of Ḏu'l-Ḥiǵǵa*; وكان ثامن عشري تموز *and it was the twenty-eighth of Tèmūz*. (in this example ثامن is in the construct state before عشري, lit. *the eighth of the twenties*, and so also in the following

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ones, in which, however, the modern form عِشْرِينَ, gen. عِشْرِينِ, acc. عِشْرِينَ, is used instead of the classical عِشْرُو, gen. and acc. عِشْرِى; just as in the noun we find سِنِينِ instead of سِنُو and سِنِى, from سِنُونَ, plur. of سَنَةٌ *a year*, vol. I., §. 302, rem. *d*); فِى ثَالِثِ هُوَ حَادِى عِشْرِينِ تِشْرِى *it is the twenty-first of Tišrī*; عِشْرِينِهِ نُودِىَ بِالْقَاهِرَةِ *on the twenty-third of this (month) there was a proclamation made in ēl-Ḳāhira.*

109. An ordinal number is not unfrequently connected with the genitive either *a*) of its own cardinal, or *b*) of the cardinal which is one less than its own.

a) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ *verily they are unbelievers who say, God is a third of three (is one of three)*; إِنْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِىَ اثْنَيْنِ *when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion)*; خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ *Zèid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as ثَانِى عَشَرَ اثْنَىْ عَشَرَ, ثَانِى اثْنَىْ عَشَرَ, or ثَانِيَةُ عَشْرَةَ اثْنَتَىْ عَشْرَةَ, ثَانِيَةُ اثْنَتَىْ *a twelfth of twelve*, fem.

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ثَالِثُ ثَلٰثَةَ عَشَرَ or ثَالِثَ عَشَرَ ثَلٰثَةَ عَشَرَ ; عَشَرَةَ, *a thirteenth of thirteen*, fem. ثَالِثَةُ ثَلَاثَ عَشْرَةَ or ثَالِثَةَ عَشَرَ ثَلَاثَ عَشْرَةَ ; etc.

Rem. Compare in old German *selbe vierde*, i. e. *mit drei andern ; zuo rîten sâhen einen ritter selben dritten*, i. e. *mit zwei andern ; der grâve selbe zwelfte in eine barken spranc*, i. e. *mit elf andern.*

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. *a*) from the verbs ثَلَثَ *to make (two) into three,* رَبَعَ *to make (three) into four,* &c.; as هُوَ ثَالِثُ اثْنَيْنِ *he makes a third,* lit. *he makes three of two.* Hence they may also be construed with the accusative; as هُوَ رَابِعٌ ثَلَاثَةً *he makes a fourth,* fem. هِيَ رَابِعَةٌ ثَلَاثًا. — With the numerals from 11 to 19, we may in like manner say هُوَ ثَالِثَ عَشَرَ اثْنَى عَشَرَ *he makes a thirteenth ;* هِيَ رَابِعَةَ عَشْرَةَ ثَلَاثَ عَشْرَةَ *she makes a fourteenth* (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction. — With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعُ ثَلٰثَةٍ وَعِشْرِينَ *he makes a twenty-fourth ;* or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ *she makes a twenty-fourth.*

Rem. *a.* Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ نَجْوَى ثَلٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ *there is no private converse of three, but He makes the fourth ;* سَيَقُولُونَ

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ثَلٰثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ *they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth', guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'*

REM. *b.* From the tens are formed quadriliteral verbs, the nomina agentis of which may be used in the same way as the ordinal numbers; e. g. هُوَ مُعَشْرِنٌ تِسْعَةَ عَشَرَ *he makes a twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشَرَ *to make* (*nineteen*) *into twenty.*

110. In stating dates, particularly when reckoning according to the Muḥammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانِ مِائَةٍ لِلْإِسْكَنْدَرِ *in the year* 888 *of the Alexandrine era*; ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَتِسْعِينَ وَثَلٰثِمِائَةٍ *then commenced the year* 396 (*of the Hiǵra*); تُوُفِّيَ صَلَعَم ضُحًا يَوْمَ الْاِثْنَيْنِ لِثِنْتَيْ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَبِيعٍ الْأَوَّلِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ *he* (the Prophet) *died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabī', in the eleventh year of the Hiǵra.* But if the years of a life or a reign are meant, the ordinal must be employed; as فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ *in the sixth year of the reign of ēl-'Aśraf Śa'bān*; فِي السَّنَةِ

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ٱلثَّانِيَةِ وَٱلأَرْبَعِينَ مِنْ مُلْكِهِ *in the forty-second year of his reign.*

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ *the first of Śa'bān;* ٱلْيَوْمُ ٱلرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ *the fourteenth day of the month of Rèǵèb;* يَوْمَ ٱلْخَمِيسِ ٱلثَّانِي وَٱلْعِشْرِينَ لِمُحَرَّمٍ *on Thursday the twenty-second of Muḥarram;* or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rèǵèb, which has thirty days.

1st of Rèǵèb, لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or لِلَيْلَةٍ خَلَتْ مِنْ رَجَبٍ *one night of Rèǵèb being past.**

2nd, لِلَيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ.

3d, لِثَلَاثٍ (لِثَلْثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ; and so on up to the

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* We may also say لِغُرَّةِ رَجَبٍ or غُرَّةَ رَجَبٍ (from غُرَّةٌ *the blaze*, Germ. *Blässe, on a horse's forehead, the new moon*). The word مُسْتَهَلٌّ (from هِلَالٌ *the new moon*) is likewise frequently used to denote the first of the month, and more rarely إِسْتِهْلَالٌ, إِهْلَالٌ, مُهَلٌّ, هَلَّةٌ, and هِلٌّ; e.g. كَانَ ٱبْتِدَاءُ ٱلْوَجَعِ فِي مُسْتَهَلِّ رَبِيعٍ ٱلأَوَّلِ وَتُوُفِّيَ صَلَّعم فِي ٱلثَّانِيَ عَشَرَ مِنْهُ *the disease began on the first of the first Rabi', and he* (the Prophet) *died on the twelfth of that month.*

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10th, لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ.

11th, لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ; and so on up to the

14th, لِأَرْبَعَ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.

15th, فِي ٱلنِّصْفِ مِنْ رَجَبٍ, or فِي ٱنْتِصَافِ رَجَبٍ, or فِي مُنْتَصَفِ رَجَبٍ, *in the middle of Règèb.*

16th, لِأَرْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ *fourteen nights remaining of Règèb;* and so on up to the

20th, لِعَشْرٍ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِينَ) مِنْ رَجَبٍ; and so on up to the

27th, لِثَلَاثٍ بَقِينَ مِنْ رَجَبٍ.

28th, لِلَيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ.

29th, لِلَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ.

30th, لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ *on the last night of Règèb.**

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* Or لِسَلْخِ رَجَبٍ, or لِٱنْسِلَاخِ رَجَبٍ, or لِمُنْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سِرَارٌ and سِرَرٌ, are also employed to denote the last day of the month.

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II. *THE SENTENCE AND ITS PARTS.*

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

112. Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, *a sum* or *total* of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians اَلْمُسْنَدُ *that which leans upon* or *is supported by* (*the subject*), *the attribute*; the former, اَلْمُسْنَدُ إِلَيْهِ *that upon which* (*the attribute*) *leans*, or *by which it is supported, that to which something is attributed*. The relation between them is termed اَلْإِسْنَادُ, properly *the act of leaning* (*one thing against another*), then, as a concrete, *the relation of attribution*.

REM. Some grammarians, however, call the *subject* اَلْمُسْنَدُ or اَلْمُسْنَدُ, and the *predicate* اَلْمُسْنَدُ إِلَيْهِ.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. زَيْدٌ عَالِمٌ *Zèid is learned*; أَنْتَ شَرِيفٌ *thou art noble*; اَللّٰهُ هُوَ اَلْحَقُّ *God is the truth*; زَيْدٌ مَاتَ *Zèid is dead*; مَاتَ *he is dead* (in which last example the pronoun هُوَ is implied in the verb).—Every

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sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جملة اسمية *a nominal sentence.* Whether the following predicate be a noun, or a preposition and the word it governs (جار ومجرور *attracting and attracted,* §. 115, and vol. I., §. 355), or a verb, is a matter of indifference; زيد مات *Zèid is dead,* is in their eyes a nominal sentence just as much as زيد عالم *Zèid is learned,* or زيد في المسجد *Zèid is in the mosque.* What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as زيد مات *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as مات *he is dead*), is called by them جملة فعلية *a verbal sentence.* The subject of a nominal sentence is called المبتدأ *that with which a beginning is made, the inchoative,* and its predicate الخبر *the enunciative* or *announcement.* The subject of a verbal sentence is called الفاعل *the agent,* and its predicate الفعل *the action* or *verb.*

REM. المبتدأ is, according to the above translation, an elliptical form of expression, for المبتدأ به. Compare vol. I., §. 190, rem. *b.*

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles أن or ما

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(called الحروف المصدرية *the particles which supply the place of the maṣdar* or *nomen verbi*, vol. I., §. 195, rem.); as أن تصوموا *it is good for you that ye should fast* or *to fast* (أن خير لكم صومكم = تصوموا); أعجبني أن خرجت *it pleased me that thou wentest out*, or *thy going out pleased me* (أن خرجت = خروجك); طال ما عاديت الإسلام *thou hast long been hostile to el-'Islām* (ما عاديت = معاداتك). Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as زيد في المسجد *Zèid is in the mosque*; زيد عندك *Zèid is with thee* or *in thy house*; نحن لله *we are God's*; أنا من الصادقين *I am one of those who speak the truth*; علي دين *I owe some money* (lit. *upon me there is a debt*, see §. 59, *c*); لك أن تفعله *thou mayest do it* (lit. *it is to thee that thou do it*). When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case علي in علي دين is a خبر مقدم or *predicate placed in front*, and دين a مبتدا موخر or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that علي is equivalent to يستقر علي *there rests upon me*, and دين is the فاعل or subject of this suppressed verb). A sen-

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tence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ *a local sentence* (see vol. I., §. 221, rem. *a*); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ مَجْرَى الظَّرْفِيَّةِ *a sentence which runs the course*, or *follows the analogy, of a local sentence*. As, however, the expression ظَرْف is often used in the general sense of جَارٌ وَمَجْرُورٌ (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called جُمْلَةٌ ظَرْفِيَّةٌ (see §. 127, *a*).

116. When the predicate is a preposition with its genitive, and the subject is an indefinite substantive, or a sentence compounded of أَنْ and a finite verb (§. 114), the predicate must necessarily be put first; as عِنْدَكَ رَجُلٌ *a man is with thee* or *in thy house*; لَكَ أَنْ تَفْعَلَهُ *thou mayest do it*; and not رَجُلٌ عِنْدَكَ, اِمْرَأَةٌ فِي الدَّارِ, أَنْ تَفْعَلَهُ لَكَ. Unless the indefinite substantive be accompanied by an adjective, expressed or implied, when either order is admissible; as عِنْدِي رَجُلٌ كَرِيمٌ, or رَجُلٌ كَرِيمٌ عِنْدِي, *a noble man is with me* or *in my house*; عِنْدَنَا رَجُلٌ, or رَجُلٌ عِنْدَنَا, *there is a little man*, or *a mean fellow* (رَجُلٌ صَغِيرٌ = رَجُلٌ حَقِيرٌ) *with us* or *at our house*.

117. This inversion of subject and predicate also necessarily

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takes place in a nominal sentence: α) when the مُبْتَدَأٌ comprises a pronoun which refers to a word in the خَبَرٌ, as مِلْءُ عَيْنٍ حَبِيبُهَا فِي ٱلدَّارِ *what an eye loves fills* (or *satisfies*) *it*, صَاحِبُهَا مِلْءُ حَبِيبِهَا *its master* (or *owner*) *is in the house*, not صَاحِبُهَا فِي ٱلدَّارِ, عَيْنٍ حَبِيبُهَا مِلْءُ; β) when the مُبْتَدَأٌ is restricted by مَا فِي or إِلَّا or إِنَّمَا, as إِنَّمَا زَيْدٌ فِي ٱلدَّارِ *only Zèid is in the house*, مَا لَنَا إِلَّا ٱتِّبَاعُ ٱلدَّارِ إِلَّا زَيْدٌ *there is no one but Zèid in the house*, أَحْمَدَا *we have nothing* (*to do*) *but to follow 'Aḥmèd* (*Muḥammad*), not إِنَّمَا زَيْدٌ فِي ٱلدَّارِ, which would mean *Zèid is only in the house*; γ) when the خَبَرٌ is an interrogative, as مَنْ أَنْتَ *who art thou?* مَا هٰذَا *what is this?* أَيْنَ زَيْدٌ *where is Zèid?* كَيْفَ عَمْرٌو *how is 'Amr?*

Rem. *a.* With the particle إِلَّا under β we find occasional exceptions; as فَيَا رَبِّ هَلْ إِلَّا بِكَ ٱلنَّصْرُ يُرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ ٱلْمُعَوَّلُ *O my Lord, can victory over them be hoped for save through Thee? and* (*on whom*) *can one rely save on Thee?*

Rem. *b.* The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number; as مَا قَائِمَانِ ٱلرَّجُلَانِ *the two men are not standing*; هَلْ قَائِمُونَ ٱلرِّجَالُ, or أَقِيَامٌ ٱلرِّجَالُ, *are the men standing?* See §. 121.

118. In verbal sentences the subject or agent must always

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follow the predicate or verb; as مَاتَ عُمَرُ *'Omar is dead;* عُمَرُ مَاتَ أَبُوهُ *'Omar's father* (lit. *'Omar, his father*) *is dead* (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound;* e.g. زَيْدٌ مَاتَ *Zèid is dead,* = زَيْدٌ مَاتَ هُوَ; أَنَا قُلْتُ *I have said,* where the agent is تُ in قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e. g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ *Zèid is dead and 'Omar is alive,* = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of

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its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ THEE *we worship and to* THEE *we cry for help;* ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ اثْنَيْنِ *Zèid struck* ONE *man, and 'Omar struck* TWO *men.*

120. Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ اِبْنُهُ حَسَنٌ *Zèid's son* (lit. *Zèid, his son*) *is handsome;* زَيْدٌ مَاتَ أَبُوهُ *Zèid's father is dead;* زَيْدٌ قُتِلَ أَخُوهُ *Zèid's brother has been killed;* زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ *a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence, which occupies the place of the خَبَرٌ, a pronominal suffix, called اَلرَّابِطُ, *the binder* or *connecter,* which represents, and falls back upon, the noun forming the مُبْتَدَأٌ. Such a sentence is said by the grammarians to be جُمْلَةٌ ذَاتُ وَجْهَيْنِ, *a sentence with two faces* or *aspects,* because, as a whole, it partakes both of the nominal and the verbal nature.

REM. *a.* The pronominal suffix is sometimes omitted in cases in which the sense is perfectly clear without it; as اَلسَّمْنُ مَنَوَانِ بِدِرْهَمٍ *the ghee is* (*at the rate of*) *two manās for a dirham;* اَلْبُرُّ اَلْكُرُّ بِسِتِّينَ دِرْهَمًا *the wheat is* (*at the rate of*) *sixty dirhams per kurr;* i. e. مَنَوَانِ مِنْهُ *two manās of it,* اَلْكُرُّ مِنْهُ *the kurr of it.*

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REM. *b.* A pronominal رَابِطٌ is not required when the خَبَرٌ is wider or more general in its signification than the مُبْتَدَأٌ; as زَيْدٌ نِعْمَ الرَّجُلُ *What an excellent man Zèid is!* Nor when the مُبْتَدَأٌ and خَبَرٌ are perfectly identical in meaning; as نُطْقِي اللّٰهُ حَسْبِي *my utterance (is), God is my sufficiency;* قَوْلِي لَا إِلٰهَ إِلَّا اللّٰهُ *what I say (is), There is no god but God.*

121. *a*) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb and the noun as its agent. E. g. خَبِيرٌ بَنُو لِهْبٍ *the Banū Lihb are skilled (in augury);* فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, خَبِيرٌ and خَيْرٌ are the مُبْتَدَأٌ, and بَنُو and نَحْنُ are each a فَاعِلٌ سَادٌّ مَسَدَّ الْخَبَرِ or *agent supplying the place of the ḫabar*); زَيْدٌ ضَارِبٌ غُلَامُهُ عُمَرَ *Zèid's slave is beating 'Omar* (where غُلَامٌ is the فَاعِلٌ of ضَارِبٌ); جَاءَنِي زَيْدٌ الْحَسَنٌ غُلَامُهُ *there came to me Zèid, whose slave is handsome.* — *b*) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E. g. أَقَائِمٌ زَيْدٌ *is Zèid standing?* مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where قَائِمٌ and ذَاهِبَةٌ are the مُبْتَدَأٌ, and زَيْدٌ and هِنْدٌ are each a فَاعِلٌ سَادٌّ مَسَدَّ الْخَبَرِ); أَقَائِمٌ الرِّجَالُ *are the men standing?* مَا قَائِمٌ الرَّجُلَانِ *the two*

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men are not standing; أَقَائِمٌ أَبَوَاهُ زَيْدٍ *are Zèid's parents standing?* (where قَائِمٌ is a transposed خَبَرٌ, أَبَوَاهُ its فَاعِلٌ, and زَيْدٍ a transposed مُبْتَدَأٌ); هَلْ مَضْرُوبٌ بَنُوكَ *are thy sons beaten?* (where مَضْرُوبٌ is the مُبْتَدَأٌ, and بَنُو a نَائِبُ فَاعِلٍ سَادَّ مَسَدَّ الْخَبَرِ or *deputy-agent supplying the place of the* خَبَرٌ). Similarly: أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَهِيمُ *art thou going to forsake my gods, O Abraham?* خَلِيلَيَّ مَا وَافٍ بِعَهْدِي أَنْتُمَا *my two friends, ye do not keep your compact with me;* أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* غَيْرُ لَاهٍ عِدَاكَ فَاطَّرِحِ اللَّهْوَ *thy enemies are not in play, so do thou leave off play* (where غَيْرُ لَاهٍ = مَا لَاهٍ, i. e. مَا تَارِكٌ أَمْرَكَ). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e. g. مَا قَائِمَانِ الرَّجُلَانِ *the two men are not standing* (where قَائِمَانِ is a خَبَرٌ مُقَدَّمٌ and الرَّجُلَانِ a مُبْتَدَأٌ مُؤَخَّرٌ). See §. 117, rem. *b*.

Rem. In the case of a singular noun, as أَقَائِمٌ زَيْدٌ, a double analysis is possible; قَائِمٌ may be regarded as a مُبْتَدَأٌ, of which زَيْدٌ is the فَاعِلٌ سَادَّ مَسَدَّ الْخَبَرِ, and this is the preferable view; or قَائِمٌ may be regarded as a transposed خَبَرٌ, of which زَيْدٌ is the transposed مُبْتَدَأٌ.

122. The Arabic language, like the Hebrew and Syriac, has

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no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. E. g. يُوسُفُ مَرِيضٌ *Joseph (is) sick*, اَلسُّلْطَانُ مَرِيضٌ *the sulṭān (is) sick*, أَبُو يُوسُفَ مَرِيضٌ *Joseph's father (is) sick*, أَبِي مَرِيضٌ *my father (is) sick*, هُوَ مَرِيضٌ *he (is) sick*, هٰذَا مَرِيضٌ *this man (is) sick*; whereas هٰذَا اَلْمَرِيضُ would mean either *this (is) the sick (man)* or *this sick (man)*, and اَلسُّلْطَانُ اَلْمَرِيضُ *the sick sulṭān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being taken for a mere apposition. This is done even when the subject is a pronoun of the first or second person. For example:

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اَللّٰهُ هُوَ الْحَيُّ الْقَيُّومُ *God is the living, the self-subsisting,* اَللّٰهُ هُوَ الْحَيَاةُ وَالْحَقُّ *God is the life and the truth,* اَلْغِنَى هُوَ الْقُنُوعُ *the (only true) wealth is contentment,* أُولٰئِكَ هُمْ وَقُودُ النَّارِ *these are fuel for the fire,* ذٰلِكَ الرَّجُلُ هُوَ أَنَا *that man is I,* أَنَا هُوَ الرَّبُّ إِلٰهُكَ *I am the Lord thy God,* أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيَاةُ *I am the way and the truth and the life,* مَنْ هُوَ أَنَا *who am I?* This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians ضَمِيرُ الْفَصْلِ *the pronoun of separation* (between the مُبْتَدَأٌ and the خَبَرٌ), ضَمِيرُ الْعِمَادِ *the pronoun which serves as a prop* or *support* (to the sentence), or simply اَلدِّعَامَةُ *the prop* or *support.*

125. In the case of a definite subject in the accusative after إِنَّ, أَنَّ, &c. (§. 36), the ضَمِيرُ الْفَصْلِ is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as إِنَّ اَللّٰهَ ثَالِثُ ثَلٰثَةٍ *verily God is one of three;* whereas a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after إِنَّ, &c.; as إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ *verily the world to come is the everlasting abode,* إِنَّكَ أَنْتَ الْوَهَّابُ *Thou art the bounteous giver,* إِنِّي أَنَا رَبُّكَ *I am thy Lord.* Very often the predicate after إِنَّ, &c., is introduced,

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for the sake of greater distinctness, by the particle لَ (§. 36), as إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ *verily God is good towards men;* and even here the pronoun may be introduced after لَ, as إِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ *verily God is the mighty, the wise;* إِنَّ هٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ *verily this is the true narrative.*

REM. The noun governed by إِنَّ, &c., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اِسْمُ إِنَّ, *the noun of 'inna*, &c. See §. 36, rem. *a*.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *kind words and forgiveness are better than alms followed by injury;* وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ *and verily a female slave who believes is better than an idolatress, even when she* (the latter) *pleases you* (*more*).

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*, or one which is not qualified by an adjective, or an

* *Indefinite* (نَكِرَةٌ) is here to be taken in the sense of *not*

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expression equivalent to an adjective (as رَجُلٌ مِنَ ٱلْكِرَامِ عِنْدَنَا *there is a man of the noble with us,* = رَجُلٌ كَرِيمٌ *a noble man*); except in certain cases, of which the following are the most important.

a) When the sentence is of the class called ٱلْجُمْلَةُ ٱلظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end), and *α*) the predicate is placed first, as فِي ٱلدَّارِ رَجُلٌ *there is a man in the house,* تَحْتَ رَأْسِي سَرْجٌ *under my head there is a saddle,* عِنْدَ زَيْدٍ نَمِرَةٌ *there is a leopard in Zèid's possession;* or *β*) the subject is preceded by an interrogative or negative particle, as أَرَجُلٌ فِي ٱلدَّارِ أَمِ ٱمْرَأَةٌ *is there a man in the house, or a woman?* هَلْ إِنْسَانٌ فِي ٱلدَّارِ *is there any person in the*

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having a genitive after it, for such phrases as عَمَلُ بِرٍّ يَزِينُ *a pious action* or *good work adorns* (*a man*), عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ *an hour's justice is better than a thousand months' worship,* مِثْلُكَ لَا يَبْخَلُ *one like thee cannot be mean,* are quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي ٱلْخَيْرِ خَيْرٌ *a desire to do good is good,* أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهْيٌ عَنْ مُنْكَرٍ صَدَقَةٌ *to order what is right is an alms and to prohibit what is wrong is an alms.* In both these cases, however, there is evidently a sort of partial determination.

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house? هَلْ فَتًى فِيكُمْ *is there a young man among you?* مَا أَحَدٌ فِي ٱلدَّارِ *there is no one in the house,* مَا خِلٌّ لَنَا *we have no friend,* مَا أَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art.*

b) When the subject is preceded by the affirmative لَ; as لَرَجُلٌ قَائِمٌ *certainly there is a man standing.*

c) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ *small,* or حَقِيرٌ *contemptible;* as رُجَيْلٌ عِنْدَنَا *there is a mannikin* (or *a mean fellow*) *at our house* (see §. 116).

d) When the subject is a noun of a general signification, such as كُلٌّ *all;* as كُلٌّ فَانٍ *all perish;* كُلٌّ يَمُوتُ *all die;* because كُلٌّ is here equivalent to كُلُّ ٱلنَّاسِ *all mankind,* or كُلُّ أَحَدٍ *every one,* and is therefore virtually definite (see §. 82, *a*).

e) When the sentence expresses a wish or prayer; as سَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيْلٌ لِزَيْدٍ *woe to Zèid!*

f) When the subject is a word which contains the conditional meaning of the particle إِنْ *if,* such as مَنْ (§. 6); e. g. مَنْ يَقُمْ أَقُمْ مَعَهُ *if any one gets up, I will get up with him.*

g) When the subject is preceded by the وَاوُ ٱلْحَالِ or *wāw*

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which introduces a circumstantial clause (§. 183), or by the conjunction لَوْلَا *if not*, or by the فَاءُ الْجَزَاءِ; as سَرَيْنَا وَنَجْمٌ قَدْ أَضَاءَ فَمُذْ بَدَا مُحَيَّاكَ أَخْفَى ضَوْءُهُ كُلَّ شَارِقِ *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (شَارِقِ in rhyme for شَارِقٍ); لَوْلَا اصْطِبَارٌ لَأَوْدَى كُلُّ ذِي مِقَةٍ *were it not for patience, every lover would die;* إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرَّهْطِ *if a wild ass departs* (i. e. if a chieftain dies), *there is a wild ass* (another chieftain) *in the tribe.*

h) When the subject is the answer to a question, its predicate being suppressed; as when one asks مَنْ عِنْدَكَ *who is in thy house?* and receives the reply, رَجُلٌ *a man*, scil. عِنْدِي.

i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *a believer is better than an unbeliever*, i. e. رَجُلٌ مُؤْمِنٌ *a believing man.*

j) When the subject is connected with another subject, which is definite or accompanied by an adjective; as زَيْدٌ وَرَجُلٌ قَائِمَانِ *Zèid and a man are standing;* تَمِيمِيٌّ وَرَجُلٌ فِي الدَّارِ *a Tèmimite and* (*another*) *man are in the house*, where تَمِيمِيٌّ = أَخُو تَمِيمٍ (p. 282, note) or رَجُلٌ تَمِيمِيٌّ (above, *i*);

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رَجُلٌ وَٱمْرَأَةٌ طَوِيلَةٌ فِى ٱلدَّارِ *a man and a tall woman are in the house.*

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

REM. *a.* The subject may also be indefinite in some cases in which a strong emphasis rests upon it; as شَىْءٌ جَآءَ بِكَ SOMETHING *has brought thee,* meaning شَىْءٌ عَظِيمٌ جَآءَ بِكَ *something great* or *important,* or equivalent to مَا جَآءَ بِكَ إِلَّا شَىْءٌ *nothing has brought thee but a thing* (*of importance*); بَقَرَةٌ تَكَلَّمَتْ *an* OX *has spoken!*

REM. *b.* European grammarians have often erred in their analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Ḳor'ān, ch. xii. 18, بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ. This they have translated either *nay, your minds have made a thing seem pleasant unto you* (*and ye have done it*), *but patience is becoming;* or *mais la patience vaut mieux;* or *ergo pati* (*patientem esse*) *pulchrum est;* according to which translations صَبْرٌ would be an indefinite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, *therefore—becoming patience!* (*also — geziemende Geduld!*), which would necessarily be فَصْبًرا جَمِيلًا (§. 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ, i. e. فَأَمْرِى صَبْرٌ جَمِيلٌ *and therefore my business* (or *duty*) *is* (*to show*) *becoming patience,* or as a compound مُبْتَدَأٌ, i. e. فَصَبْرٌ جَمِيلٌ أَجْمَلُ (أَمْثَلُ) *and therefore* (*to show*) *becoming patience is more seemly.* The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but

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the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفَصْلِ, that the words form a complete sentence; as اَلدِّينُ عِنْدَ اللّٰهِ الْإِسْلَامُ *the (only true) religion in God's sight is ĕl-'Islām;* مَثَلُ الَّذِينَ يُنْفِقُونَ اَمْوَالَهُمْ فِى سَبِيلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ *the likeness of those who expend their wealth in the path* (or *cause*) *of God, (is) the likeness of a grain of corn which produces seven ears.*

129. The ضَمِيرُ الْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as مُحَمَّدٌ رَسُولُ اللّٰهِ *Muḥammad is the apostle of God;* عَلِىٌّ وَلِىُّ اللّٰهِ *'Alī is the friend of God;* ذٰلِكَ الْفَوْزُ الْعَظِيمُ *this is the great felicity* (ĕl-Ḳor'ān, ch. ix. 90, but in verse 73 we read ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the ضَمِيرُ الْفَصْلِ, or *pronoun of separation,* must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ التَّأْكِيدِ اَوِ التَّوْكِيدِ); as كَانَ هٰذَا هُوَ السَّبَبَ THIS

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was the reason; إِنْ كَانَ هٰذَا هُوَ ٱلْحَقَّ مِنْ عِنْدِكَ *if* THIS *be the truth from Thee;* كَانَ ٱلْمُسْلِمُونَ هُمُ ٱلْجُنْدَ *the Muslims* (and not slaves or mercenaries) *formed the army;* وَلٰكِنْ كَانُوا هُمُ ٱلظَّالِمِينَ *but* THEY *were the doers of wrong.*—This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis; e. g. كُنْتَ أَنْتَ ٱلرَّقِيبَ عَلَيْهِمْ THOU *art the watcher over them;* كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا HIS *opinion was that no one should take anything;* فَأَيْنَ نَصِيبِي أَنَا مِنْ هٰذَا ٱلنَّفَلِ *where then is* MY *share of this booty?* لِمَنْ هٰذَا ٱلْكِتَابُ لَنَا نَحْنُ *whose is this book?* OURS; مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذٰلِكَ *what prevented* YOU *two from doing that?* إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا *if thou thinkest that* I *have less wealth and* (*fewer*) *children than thou;* and more rarely to a noun in the accusative, as وَجَعَلْنَا ذُرِّيَّتَهُمْ ٱلْبَاقِينَ *and we made his offspring the survivors.* The emphatic لَ is sometimes prefixed to it, as إِنْ كُنَّا لَنَحْنُ ٱلصَّالِحِينَ *if* WE *be the righteous.*

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§. 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§. 8): whilst the perfect كَانَ admits of four

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significations; viz., *a*) of the *historical tense* or Greek aorist (§. 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ *to become*; *b*) of the actual *perfect* (§. 1, *b*); *c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ, which also occasionally occurs (§. 9); and *d*) sometimes, especially in the Ḳor'ān, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, *πέφυκα*), as إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا *verily God is a watcher over you* (ch. iv. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أَ; e. g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ *it* (the Ḳor'ān) *is not a story invented* (by Muḥammad), *but a confirmation of what* (i. e. *of the sacred writings which*) *preceded it*; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَآئِفِينَ *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear*; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ *no soul can believe except by the permission of God*; مَا كَانَ هُوَ لِيَضُرَّنَا *he is not* (*the man*) *to do us any harm*; مَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَانَكُمْ *God is incapable of letting*—lit. *is not* (*the one*) *to let—your belief perish* (i. e. *go unrewarded*); أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ *is it a wonder to men that We have made a revelation to one of them?*

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132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit;* or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَائِلٌ *one said*, قَالَ ٱلْقَائِلُ *id.* (lit. *he who*, or *every one who, was in a position to say, said*); يَقُولُ ٱلْقَائِلُ *one says, is wont to say* (lit. *every one who is in*, or *gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. *c*) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think;* but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالَ قَائِلُونَ *some said;* مَا سَمِعَ ٱلسَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذٰلِكَ *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

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Rem. Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man*, اِمْرَأَةٌ *a woman*, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ = يَقُولُ ٱلْقَائِلُ, قَالَ قَائِلٌ = يَقُولُ ٱلرَّجُلُ, &c. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ بَعْضُهُمْ = قَالَ قَائِلُهُمْ.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as كُتِبَ *it has been written, it is written*; سِيرَ *there was a travelling, they travelled*; اُخْتُلِفَ *it has been disputed, there has been a dispute*; يُظْمَأُ *there is thirst felt, they thirst*; مُرَّ بِزَيْدٍ *there was a passing by Zèid*; أُنْزِلَ عَلَيْهِمْ *a revelation was made to them*; غُشِيَ عَلَيْهِ *he fainted* (lit. *there was a covering thrown over him*, comp. הִתְעַלֵּף), whence ٱلْمَغْشِيُّ عَلَيْهِ *the person in a faint*, fem. ٱلْمَغْشِيَّةُ عَلَيْهَا (in later times incorrectly ٱلْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition, ٱلْمَغْشِيُّ, fem. ٱلْمَغْشِيَّةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as ٱلْحَسَنَاتُ *beautiful things* (not ٱلْحَسَانُ, which means *handsome persons*), ٱلطَّيِّبَاتُ *good things* (not ٱلطَّيِّبُونَ, which means *good men*), ٱلْمَوْجُودَاتُ *existing things*, ٱلْوَاجِبَاتُ *necessary things*,

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اَلْمُمْكِنَاتُ *possible things*, اَلشَّدَائِدُ *afflictions, calamities*, اَلْبَوَاعِثُ *exciting causes* (from بَاعِثٌ), اَلْمَوَانِعُ *hindrances* (from مَانِعٌ).

REM. *a.* The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ *it* (*a book* or *letter*) *was written*, and *the act of writing was performed.* In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَائِمٌ مَقَامَ اَلْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتُلِفَ *there is a dispute*, = اُخْتُلِفَ اِخْتِلَافٌ *a disputing is disputed;* so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سِيرَ إِلَيْهِ سَيْرًا (not سَيْرٌ), from the active سَارَ إِلَيْهِ سَيْرًا *he journeyed to him* (*a journeying*). In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *an act of which the agent*, i. e. the acting person, *is not named* (vol. I., §. 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the مَفْعُولٌ بِهِ or object of the active voice,* converted into the subject, and so قَائِمٌ مَقَامَ اَلْفَاعِلِ,

* The مَفْعُولٌ بِهِ, or *object*, may be either صَرِيحٌ *pure*, i. e. the accusative, or غَيْرُ صَرِيحٍ *impure*, i. e. a preposition with the genitive (جَارٌّ وَمَجْرُورٌ).

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or نَائِبٌ عَنِ ٱلْفَاعِلِ, نَائِبٌ مَنَابَ ٱلْفَاعِلِ, *supplying the place of the agent*). If the agent is to be named, the active voice must be used. — As stated in §. 26, *b*, rem. *b*, the accusative of the nomen verbi (ٱلْمَفْعُولُ ٱلْمُطْلَقُ) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضُرِبَ ضَرْبٌ, سِيرَ سَيْرٌ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَائِدَةَ فِيهِ); but we may say ضُرِبَ ضَرْبٌ شَدِيدٌ, سِيرَ سَيْرُ ٱلْبَرِيدِ. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رُكِبَ سَحَرٌ from رَكِبَ سَحَرَ *he rode early this morning*, nor جُلِسَ عِنْدَكَ from جَلَسَ عِنْدَكَ *he sat beside thee*, nor سِيرَ وَقْتٌ; but we may say سِيرَ يَوْمُ ٱلْجُمُعَةِ *Friday was travelled*, صِيمَ رَمَضَانُ *Ramaḍān was fasted*. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a ظَرْفٌ, a مَصْدَرٌ or مَفْعُولٌ مُطْلَقٌ, or a جَارٌّ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ ٱلْفَاعِلِ; e. g. ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ ٱلْجُمُعَةِ أَمَامَ ٱلْأَمِيرِ فِي دَارِهِ. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g., جِيءَ means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ *a thing was brought*, imperf. يُجَاءُ; in the latter, all the numbers and persons are employed, sing. 3. p. m. جِيءَ, f. جِيئَتْ, 2. p. m. جِئْتَ, &c., as جِيءَ بِشَيْءٍ *something was brought to him* (act. جَاءَهُ بِشَيْءٍ *he brought him something*).

Rem. *b*. Our impersonal actives indicating natural phenomena, such as *it snows, it rains*, &c., are always expressed by the Arabs

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personally. They say either ثَلَجَ ٱلثَّلْجُ *the snow snows*, مَطَرَ ٱلْمَطَرُ *the rain rains*, or ثَلَجَتِ ٱلسَّمَآءُ *the sky snows*, مَطَرَتِ ٱلسَّمَآءُ *the sky rains*. In the latter of these two forms of expression the substantive ٱلسَّمَآءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., ثَلَجَتْ, مَطَرَتْ.

REM. *c.* In the case of words like يَجُوزُ *it is allowed*, يَجِبُ *it is necessary*, يَنْبَغِي *it behoves*, &c., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, like the other Semitic languages, has no distinct pronominal form; as أَنْفَقَ مَالَهُ *he has spent his (own) money*; قَالُوا لِإِخْوَانِهِمْ *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning: to give it this, the word نَفْسٌ *soul*, or عَيْنٌ *eye, essence*, (and in later Arabic رُوحٌ *spirit*, ذَاتٌ *substance, essence*, or حَالٌ *state*) must be interposed; as قَتَلَ نَفْسَهُ *he killed himself*; عَزِّ بِهِ نَفْسَكَ *console thyself therewith*; أَهْلَكْتُ رُوحِي *I have destroyed myself*;

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except in the case of the verba cordis (§. 24, *b*, *β*), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as خَالَهُ مُصَابًا *he imagined himself struck;* رَآهُ يَعْصِرُ خَمْرًا *he saw himself* (in a dream, it appeared to him as if he were) *pressing out wine.*

Rem. Compare the use, in Heb. and Aram., of נֶפֶשׁ, נַפְשָׁא, *soul*, עֶצֶם or גֶּרֶם, גַּרְמָא, *bone*, and גּוּף, *body*; and in Æthiopic, of ርእሰ: (*re'es*) *head.*

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians اَلتَّوَابِعُ, *sequentia, followers* or *appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called اَلْمَتْبُوعُ, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb.

a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case; e. g. رَجُلٌ كَرِيمٌ *a noble man*, اَلرَّجُلِ اَلْكَرِيمِ *of the noble man*, زَيْدًا اَلْكَرِيمَ *the noble Zèid* (acc.), كِتَابُهُ اَلْعَزِيزُ *His glorious book*; قَاعِدَةٌ مُرَبَّعَةٌ *a square pedestal*; اِمْرَأَتَانِ حَسْنَتَانِ *two handsome women*; كُنُوزًا كَثِيرَةً *great treasures* (acc.); جِبَالٌ رَاسِيَةٌ, or رَاسِيَاتٌ, or رَوَاسٍ, *firm mountains*;

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قوم كريم, or قوم كرماء, *a noble tribe* or *family*. Collectives (see vol. I., §. 292, *a*) may be joined to an adjective either in the sing. masc. (as جمع), e. g. الحمام المطوق *the ring-necked doves;* or in the sing. fem. (as جماعة), e. g. أعجاز نخل خاوية *trunks of palm-trees wormeaten and empty;* or in the plur. sanus fem., as نخل باسقات *very tall palm-trees;* or in the broken plural, as السحاب الثقال *the heavy clouds*. A noun may have two or more adjectives connected with it; as الكوكب النير الاحمر *the bright red star,* بسم الله الرحمن الرحيم *in the name of God, the compassionate, the merciful.* — Sometimes a substantive is used adjectively; as جارية بكر *a young woman* (*who is*) *a virgin* (נַעֲרָה בְּתוּלָה); مساجد عدة *a number of mosques;* تشتمل على خيل ورجال عدة *it contains a number of horses and men;* سنين عددا *a number of years;* وذاك منه خلق عادة *and this is a usual custom of his.* This is especially the case with nomina verbi (see vol. I., §. 230, rem. *c*); as معي رجال فرة *there are plenty of men with me;* ويحبون المال حبا جما *and they love wealth with a great love;* وانتم معشر زيد على مائة *and ye are a band of more than a hundred;* رجل صوم *a fasting man,* امراة عدل *a just woman,* قوم رضى *people with whom one is pleased,* ضرب هبر وطعن نتر ورمى سعر *a cleaving blow and a violent thrust and a burning shot.* Compare,

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in Hebrew, יָמִים מִסְפָּר Num. ix. 20, אֲנָשִׁים מְעַט Nehem. ii. 12; and in Syriac, ܓܢ̈ܬܐ ܣܓܝ̈ܐ *many gardens*, ܒܢ̈ܝܢ ܘܒܢ̈ܬܐ ܣܓܝ̈ܐ *many sons and daughters*.

Rem. *a*. A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as رَأَيْتُ ٱلزَّيْدَيْنِ ٱلْكَرِيمَ وَٱلْبَخِيلَ *I saw the two Zèids, the liberal and the stingy*; مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ *I passed by (three) men, (one) tall, (one) short, and (one) of middle size.*

Rem. *b*. If an adjective in the dual be connected with two singular nouns, whose regents (عَامِلٌ) are identical in meaning and government, it agrees with them in case; as ذَهَبَ زَيْدٌ وَٱنْطَلَقَ عَمْرٌو ٱلْكَرِيمَانِ, or مَرَرْتُ بِزَيْدٍ وَجُزْتُ عَلَى عَمْرٍو ٱلْكَرِيمَيْنِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying أَعْنِي *I mean*) or in the nominative (as the خَبَرٌ of a suppressed مُبْتَدَأٌ, viz. هُمَا); as جَاءَ زَيْدٌ وَذَهَبَ عَمْرٌو ٱلْكَرِيمَيْنِ or مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ عَمْرًا ٱلْكَاتِبَيْنِ, ٱلْكَرِيمَانِ or ٱلْكَاتِبَانِ. — If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e. g. قَامَ زَيْدٌ وَعَمْرٌو ٱلْعَاقِلَانِ or ٱلْعَاقِلَيْنِ; رَأَيْتُ زَيْدًا وَعَمْرًا ٱلْكَرِيمَيْنِ or ٱلْكَرِيمَانِ. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say ضَرَبَ زَيْدٌ عَمْرًا ٱلْعَاقِلَانِ, where the relation is different in respect of meaning (for Zèid alone is ضَارِبٌ and 'Amr alone is مَضْرُوبٌ), but

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خَاصَمَ زَيْدٌ عَمْرًا ٱلْعَاقِلَيْنِ, where the relation is the same (for both Zèid and 'Amr are at once مُخَاصِمٌ and مُخَاصَمٌ).

REM. *c.* In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the *singular feminine*; as مِيلَانِ إِفْرَنْجِيَّةٌ *two European miles* (مِيلٌ masc.); مُتَلَاصِقَةٌ دَارَاهُمَا مُتَصَاقِبَةُ ٱلْحِيطَانِ *their two houses are contiguous, the walls touching each other* (دَارٌ usually fem.). This construction has become the rule in modern Arabic.

REM. *d.* It is always possible to break the natural connection between a substantive and its adjective (ٱلْقَطْعُ), when the latter is employed لِلْمَدْحِ وَٱلذَّمِّ وَٱلشَّتْمِ وَٱلتَّرَحُّمِ; as مَرَرْتُ بِزَيْدٍ ٱلْكَرِيمِ, or ٱلْخَبِيثُ, or ٱلْمِسْكِينُ, supplying, in the case of the nominative, هُوَ, and of the accusative, أَعْنِي (see §. 35, *b*, *δ*, rem. *a*).

REM. *e.* The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا ٱلْإِبْهَامِيَّةُ); as قَلِيلٌ مَّا *some (small) number* or *quantity*; أَعْطِنَا كِتَابًا مَّا *give us some book (or other)*; جِئْتَ لِأَمْرٍ مَّا *thou art come because of some matter (of importance)*; إِنَّ ٱللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا *verily God is not ashamed to invent* (lit. *strike, coin*) *some similitude (or other), a gnat and what is above it* (in the scale of creation); فَتًى مَّا, nearly equivalent to أَيُّ فَتًى, *what a man!* قَتِيلٌ مَّا قَتِيلُ بَنِي قُرَيْشٍ *what a man to have been slain was he whom the Bènū Ḳorèiš have slain!*

b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (vol. I., §§. 190, *d*, and 338), either they may be placed in apposition to the substantive, or

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the substantive to them; as هٰذَا ٱلْمَلِكُ *this king*, lit. *this (person), the king*; زَيْدٌ هٰذَا *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs ٱلْمَوْصُوفُ *that which is described*, and the second ٱلصِّفَةُ *the description* or *descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتْبُوعٌ, very rarely follows, as تَابِعٌ; e. g. هٰذَا ٱلرَّجُلُ *this man*, seldom ٱلرَّجُلُ هٰذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78, and vol. I., §. 292, *c*), or defined by having a genitive after it, the demonstrative always follows; as زَيْدٌ هٰذَا *this Zèid* (see above)*; إِذَنْ هٰذِهِ *this (word) 'iḏan*; ٱلْمَشْهُورُ فِي ٱلنَّحْوِ أَنَّ إِلَى هٰذِهِ بِمَعْنَى مَعَ *it is well known in grammar that this 'ilā has the meaning of ma'a*; عِبَادِي هٰؤُلَاءِ *these my servants* or *these servants of mine*; إِلَى وَقْتِنَا هٰذَا *to this time* or *age of ours*; كِتَابُهُ ٱلْجَلِيلُ هٰذَا *this famous book of his*. On the other hand, in such a phrase as هٰذِهِ نَاقَةُ ٱللّٰهِ لَكُمْ آيَةً, the words نَاقَةُ ٱللّٰهِ are the predicate (خَبَرٌ) of هٰذِهِ, and

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* If the proper name has the article, هٰذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هٰذَا ٱلْحَرِثُ, or ٱلْحَرِثُ هٰذَا, *this ʾl-Ḥāriṯ*.

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لَكُمْ آيَةً is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you.*

137. كُلٌّ, جَمِيعٌ, and less frequently عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, *a*, *b*), in which case a pronominal suffix is appended to them, referring to that noun; as اَلنَّاسُ كُلُّهُمْ, or اَلنَّاسُ جَمِيعُهُمْ, *all men* (also اَلنَّاسُ جَمِيعًا, §. 82, *b*); اَلْقَبِيلَةُ كُلُّهَا, or اَلْقَبِيلَةُ جَمِيعُهَا, *the whole tribe;* اَلْهِنْدَاتُ جَمِيعُهُنَّ *all the Hinds;* اَلْجَيْشُ عَامَّتُهُ *the whole army;* اَلْقَوْمُ عَامَّتُهُمْ *the whole tribe* or *family*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time;* e. g. شَهْرٌ كُلُّهُ *a whole month;* سَنَةٌ كُلُّهَا *a whole year;* يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبُ *O would that the number (of months) of a whole year were (all) Rèǵèb!* Words of a vague signification, such as وَقْتٌ, زَمَنٌ, حِينٌ, مُدَّةٌ, *time, a space of time*, &c., cannot be thus construed. — After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعُ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. (see vol. I., §. 309, *a*, δ) جُمَعُ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ,

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are not admitted by the great majority of grammarians); as فَسَجَدَ ٱلْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ *and the angels all (without exception) prostrated themselves.* Sometimes this word is used without كُلّ; as لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *verily I will lead them all astray;* إِذَنْ ظَلَلْتُ ٱلدَّهْرَ أَبْكِي أَجْمَعَا *in that case I would pass all my time in weeping* (أَجْمَعَا in rhyme for أَجْمَع); قَدْ صَرَّتِ ٱلْبَكْرَةُ يَوْمًا أَجْمَعَا *the pulley creaked a whole day.*

Rem. *a.* Instead of using the pronominal suffix, the noun itself is occasionally repeated after كُلّ; as in the verse of Kuṭèiyir, يَا أَشْبَهَ ٱلنَّاسِ كُلَّ ٱلنَّاسِ بِٱلْقَمَرِ *O thou most like of all men to the moon* (in beauty), instead of كُلِّهِمْ.

Rem. *b.* A peculiar use of كُلّ as an appositive is exemplified by the phrases هُوَ ٱلشُّجَاعُ كُلُّ ٱلشُّجَاعِ *he is a true hero,* هُوَ ٱلْعَالِمُ كُلُّ ٱلْعَالِمِ *he is a thorough scholar;* أَنْتَ ٱلْفَتَى كُلُّ ٱلْفَتَى *thou art a real man.* Similarly, according to ez-Zèmaḫśarī, هٰذَا ٱلْعَالِمُ جِدُّ ٱلْعَالِمِ, or حَقُّ ٱلْعَالِمِ, *this is a thorough scholar* (جِدّ *toil, effort, pains;* حَقّ *truth, reality, fact*).

Rem. *c.* To أَجْمَعُ are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَاءَ ٱلْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ *the entire army came;* but the order of the last two may be inverted, أَبْتَعُ أَبْصَعُ. They are scarcely ever used singly and without

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كُلُّ ; as جَاءَنِي ٱلْقَوْمُ أَكْثَرُهُمْ *the whole tribe*, or *people, came to me;* يَا لَيْتَنِي كُنْتُ صَبِيًّا مُرْضَعًا تَحْمِلُنِي ٱلذِّلْفَاءُ حَوْلًا أَكْتَعَا *O would that I were a sucking child, whom êd-Dèlfā* (or *she with the slender nose*) *would carry for a whole year.*

138. Like كُلٌّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§. 83), and نِصْفٌ *a half*. They follow the noun to which they refer, and take the appropriate pronominal suffix; as إِنَّ ٱلْمُعَلِّمَ وَٱلطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them;* آمَنْتُ بِطَبِيعَتَيِ ٱلْمَسِيحِ وَمَشِيئَتَيْهِ كِلْتَيْهِمَا *I believe in the two natures of the Messiah and His two wills, both of them;* ٱلْجَيْشُ نِصْفُهُ *half the army.*

REM. كِلَانِ is very rarely used in apposition to a feminine substantive, as تَمُنُّ بِقُرْبَى ٱلزَّيْنَبِينِ كِلَيْهِمَا *thou favourest* (*me*) *with the proximity of the two Zèinèbs, both of them.*

139. نَفْسٌ, *soul*, and عَيْنٌ, *eye, essence* (*of a thing*), are often employed in the sense of *ipse, self* (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as عَيْنُ ٱلْهَوَانِ *degradation itself, utter degradation;* عَيْنُ ٱلْكَوْكَبِ *the star itself;* هُوَ عِبَارَةٌ عَمَّا ٱلثَّانِي عَيْنُ ٱلْأَوَّلِ فِيهِ *this is an expression for that wherein the second* (*term*) *is identical with the first;* رَأَيْتُ نَفْسَهُ *I have seen himself;* إِزَالَةُ ٱلْجَهْلِ عَنْ نَفْسِهِ *the removing of ignorance from*

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himself. But more generally they are used, like كُلّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَاءَ زَيْدٌ نَفْسُهُ *Zèid himself came;* جَاءَتْ زَيْنَبُ نَفْسُهَا *Zèinèb herself came;* رَأَيْتُ عَمْرًا نَفْسَهُ *I saw 'Amr himself.* If the noun be in the dual or plural, the plural forms أَنْفُس and أَعْيُن should be employed (though ez-Zèmaḫśarī gives أَعْيَان), as رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا *I saw the two 'amīrs themselves;* مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسِهِمَا *I passed by the two Hinds themselves;* قَتَلَهُ الْوُزَرَاءُ أَنْفُسُهُمْ *the vizīrs themselves killed him.* Some authorities admit in this case the use of the singular or the dual, as جَاءَ الزَّيْدَانِ نَفْسُهُمَا, or نَفْسَاهُمَا, *the two Zèids themselves came.* These words are also often connected with the nouns to which they refer by means of the preposition بِ; as جَاءَ الْأَمِيرُ بِنَفْسِهِ *the 'amīr came in person;* الْهَوَانُ بِعَيْنِهِ *degradation itself;* وَالْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ *and now they are choosing in person.* Occasionally, too, عَيْن is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هٰذَا هُوَ عَيْنًا (بِعَيْنٍ), *this is the very person* (or *thing*).—نَفْس and عَيْن may be put in direct apposition to a pronominal suffix in the accusative or genitive; as مَرَرْتُ بِهِ نَفْسِهِ, مَرَرْتُ بِكَ نَفْسِكَ, رَأَيْتُهُ نَفْسَهُ, رَأَيْتُكَ نَفْسَكَ. But if the pronominal suffix

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represent the agent, as in the verse, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسُهُ *he went away himself,* اَلْقَوْمُ حَضَرُوا هُمْ اَنْفُسُهُمْ *the people were present themselves;* قُمْتَ أَنْتَ نَفْسُكَ *thou thyself stoodest up;* قُومُوا اَنْتُمْ اَنْفُسُكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

REM. *a.* The words كُلٌّ, جَمِيعٌ, عَامَّةٌ, أَجْمَعُ &c., كِلَانِ and كِلْتَانِ, نِصْفٌ, نَفْسٌ, and عَيْنٌ, form one division of that class of appositives, اَلتَّوَابِعُ, which the grammarians name اَلتَّأْكِيدُ (or اَلتَّوْكِيدُ), *the strengthening* or *corroboration*, and اَلْمُؤَكِّدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتْبُوعٌ, by the addition of their own. This class of appositives is designated by the special name of اَلتَّوْكِيدُ اَلْمَعْنَوِيُّ, *the corroboration in meaning*, to distinguish it from اَلتَّوْكِيدُ اَللَّفْظِيُّ, *the verbal corroboration*, which consists in the emphatic repetition (اَلتَّكْرِيرُ or اَلتَّكْرَارُ) of the word itself; as in the verse فَأَيْنَ إِلَى أَيْنَ اَلنَّجَاةُ بِبَغْلَتِي أَتَاكَ أَتَاكَ اَللَّاحِقُونَ اِحْبِسِ اِحْبِسِ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (اِحْبِسِ in rhyme for اِحْبِسْ). So also in answers, نَعَمْ نَعَمْ *yes, yes;* لَا لَا *no, no.* If a word is governed by a preposition or other particle, both must be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee;* زَيْدٌ فِي اَلدَّارِ فِي اَلدَّارِ *Zeid is in the house, in the house;* إِنَّ زَيْدًا إِنَّ زَيْدًا قَائِمٌ *Zeid, Zeid is standing up.* A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun; as مَرَرْتُ بِكَ أَنْتَ *I passed by*

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THEE, or بِهِ هُوَ *by* HIM; أَكْرَمْتَنِي أَنَا *thou didst show kindness to* ME; رَأَيْتَنَا نَحْنُ *thou sawest* US; قُمْتَ أَنْتَ THOU *stoodest up.* Only a poet could venture to say إِنَّ إِنَّ اَلْكَرِيمَ يَحْلُمُ *indeed, indeed the noble man is grave* or *sedate.*

REM. *b.* Besides the تَوْكِيدٌ, the Arab grammarians acknowledge three other classes of تَوَابِعُ; viz. اَلنَّعْتُ or اَلصِّفَةُ, *the description* or *descriptive word, qualificative, adjective;* اَلْبَدَلُ, *the substitution* or *permutative;* and عَطْفُ اَلْبَيَانِ, *the explanatory apposition.*—1) The نَعْتٌ or صِفَةٌ may refer to the مَتْبُوعٌ either directly (in which case it is a simple adjective), as جَاءَنِي رَجُلٌ حَسَنٌ *there came to me a handsome man;* or indirectly, in virtue of a following word which is connected with it, as جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ *there came to me a man whose brother is handsome.* In this latter case the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a صِفَةٌ, or qualificative clause, of the preceding substantive, with which the adjective agrees in *case* only by attraction; as رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ *I saw a man whose brother is handsome,* رَأَيْتُ امْرَأَةً حَسَنًا وَجْهُهَا *I saw a woman whose face is handsome,* مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوُّهُ *I passed by a man whose enemies are many,* مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ *I passed by a man whose mother is handsome.* If the following noun be in the dual or plural, the adjective is still left in the singular; as مَرَرْتُ بِامْرَأَتَيْنِ حَسَنٍ أَبَوَاهُمَا *I passed by two women whose parents are handsome;* مَرَرْتُ بِرِجَالٍ حَسَنَةٍ وُجُوهُهُمْ *I passed by some men whose faces are handsome,* رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ *I saw some men whose fathers are noble;* though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رِجَالًا كِرَامًا آبَاؤُهُمْ, or كُرَمَاءَ آبَاؤُهُمْ, *I saw*

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a man whose forefathers are noble. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ *I saw Zèid, whose face is handsome;* حَكَى أَبُو ٱلْفُتُوحِ ٱلْجِلِّيُّ ٱلْمُتَقَدِّمُ ذِكْرُهُ *'Abu 'l-Futūḥ ël-'Iǵlī, who has been mentioned before, narrates;* جَاءَ ٱلرَّجُلُ ٱلْفَاضِلُ أَبَوَاهُ *the man came, whose parents are excellent;* جَاءَ يَسُوعُ ٱلْكَامِلَةُ طَبِيعَتَاهُ *Jesus came, whose two natures are perfect,* ٱلْمُلُوكُ ٱلْمُتَقَدِّمُ ذِكْرُهُمْ *the kings who have been mentioned before;* وَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهُ ٱلْفِعْلِ, *that which is like the verb.* Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسَنٌ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ = مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ, رَأَيْتُ زَيْدًا ٱلْحَسَنَ, رَأَيْتُ رِجَالًا كَرُمَ آبَاؤُهُمْ = رَأَيْتُ رِجَالًا كَرِيمًا آبَاؤُهُمْ, رَأَيْتُ زَيْدًا ٱلَّذِي حَسُنَ وَجْهُهُ = رَأَيْتُ زَيْدًا حَسُنَ وَجْهُهُ, &c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc. — 2) The بَدَلٌ, or *permutative*, is of four kinds. *a*) بَدَلُ ٱلْكُلِّ مِنَ ٱلْكُلِّ *the substitution of the whole for the whole;* as

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جَآءَنِي قَوْمُ ٱلْمَدِينَةِ 'Omar, *thy brother, came to me;* عُمَرُ أَخُوكَ *the people of the city came to me, great and small;* كُبَرَاؤُهُمْ وَصِغَارُهُمْ *to a straight path, the path of God;* إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ ٱللَّهِ *We will seize and drag (him) by the forelock, a lying, sinful forelock;* بِٱلنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ. مَرَرْتُ بِزَيْدٍ بِهِ, رَأَيْتُ زَيْدًا إِيَّاهُ A noun may be substituted for the suffix pronouns of the 3d pers., as عَلَى أَنَّهَا ٱلْأَيَّامَ قَدْ صِرْنَ زُرْهُ خَالِدًا, مَرَرْتُ بِهِ زَيْدٍ, رَأَيْتُهُ زَيْدًا *visit him, Ḫālid, notwithstanding that they — the times — are all become marvellous;* but not for the suffixes of the 1st and 2nd pers., unless a plurality of individuals is distinctly referred to, as كُلُّهَا عَجَائِبَ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا *(which) may be a festival for us, for the first of us and the last of us.* We cannot say مَرَرْتُ بِكَ زَيْدٍ, رَأَيْتُكَ زَيْدًا; nor even لِي ٱلْمِسْكِينِ عَلَيْكَ ٱلْكَرِيمِ *to me, the poor, on thee, the noble.* In such cases as رَأَيْتُكَ إِيَّاكَ, those are right who regard إِيَّاكَ not as a بَدَلٌ but as a تَوْكِيدٌ (see rem. *a*). — *b*) بَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ *the substitution of the part for the whole;* as أَكَلْتُ ٱلرَّغِيفَ ثُلُثَهُ *I ate the loaf, the third part of it,* or *I ate a third of the loaf;* قَبِّلْهُ ٱلْيَدَ *kiss him, his hand;* أَوْعَدَنِي بِٱلسِّجْنِ وَٱلْأَدَاهِمِ رِجْلِي *he threatened me, my foot, with the prison and fetters.* *c*) بَدَلُ ٱلِٱشْتِمَالِ *the comprehensive substitution,* i. e. the permutative which indicates a quality or circumstance possessed by or included in the preceding substantive; as أَعْجَبَنِي زَيْدٌ عِلْمُهُ *Zèid's learning filled me with surprise;* أَعْجَبْتَنِي كَلَامُكَ *thy speech filled me with surprise;* مَا أَلْفَيْتَنِي حِلْمِي مُضَاعًا *thou hast not found my understanding lost* (or *thrown away*); وَذَكَرَتْ تَقْتُدَ بَرْدَ مَائِهَا *and she called to mind the coldness of the water of Taḳtud;* يَسْأَلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ *they will question thee about fighting in*

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the sacred month, lit. *about the sacred month, (about) fighting in it.*
d) The fourth case is where the permutative (اَلْمُبْدَلُ) is wholly different from the مُبْدَلٌ مِنْهُ or word for which it is substituted (اَلْبَدَلُ اَلْمُبَايِنُ لِلْمُبْدَلِ مِنْهُ). It is of two sorts: *a*) بَدَلُ اَلْإِضْرَابِ *the permutative of retractation* (from أَضْرَبَ, *to turn away from*), or بَدَلُ اَلْبَدَاءِ *the substitution of a new opinion, something one would like to substitute for the original statement*; as, for instance, when one says أَكَلْتُ خُبْزًا *I ate bread*, but then, preferring to state that he had eaten meat, adds the word لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يُقْصَدُ اَلْمَتْبُوعُ كَمَا يُقْصَدُ اَلتَّابِعُ *the mètbū' is designed as well as the tābi'*; and this is what distinguishes it from *β*) بَدَلُ اَلْغَلَطِ وَاَلنِّسْيَانِ *the permutative of error and forgetfulness*, in which the مَتْبُوعٌ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ *I passed by a dog, (I meant to say) a horse.* The بَدَلُ اَلْإِضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا). — 3) The عَطْفُ اَلْبَيَانِ or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as أَقْسَمَ بِاللهِ أَبُو حَفْصٍ عُمَرُ; جَاءَنِي أَخُوكَ زَيْدٌ *thy brother Zèid came to me*; *'Abū Ḥafṣ 'Omar swore by God* (عُمَرُ in rhyme for عُمَرُ); يُسْقَى مِنْ مَاءٍ صَدِيدٍ *he shall be given to drink water, watery humour* (or *matter*); يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ *(which) is lighted with (the oil of) a blessed tree, an olive.* This apposition is equivalent to the use of وَهُوَ, وَهِيَ, &c. (e. g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ اَلنَّسَقِ, or *connection of sequence*, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَمْ, and أَوْ.

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Rem. *c.* One verb may be substituted for another by the بَدَلُ ٱلْكُلِّ مِنَ ٱلْكُلِّ, as مَنْ يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ ٱلْعَذَابُ *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled;* مَتَى تَأْتِنَا تُلِمَّ بِنَا فِي دِيَارِنَا تَجِدْ حَطَبًا جَزْلًا *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance;* or by the بَدَلُ ٱلْاِشْتِمَالِ, as مَنْ يَصِلْ إِلَيْنَا يَسْتَعِنْ بِنَا يُعَنْ *whoever comes to us (and) asks help of us, is helped.*

Rem. *d.* The word to which a مُؤَكِّدٌ is annexed is called by the grammarians ٱلْمُؤَكَّدُ *that which is strengthened* or *corroborated;* that which is followed by a صِفَةٌ or نَعْتٌ, ٱلْمَوْصُوفُ, or ٱلْمَنْعُوتُ, *the qualified* or *described;* that which has a بَدَلٌ after it, ٱلْمُبْدَلُ مِنْهُ *that for which something is substituted;* and that to which a عَطْفُ ٱلْبَيَانِ is appended, ٱلْمَعْطُوفُ عَلَيْهِ *the word to which (an explanatory word) is attached (by means of a virtual conjunction).*

Rem. *e.* In phrases like تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ, *they fought with one another,* the words بَعْضُهُمْ لِبَعْضٍ are a permutative of the agent هُمْ, contained in the verb تَقَاتَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ لِتَقْوِيَةِ ٱلْعَامِلِ in لِبَعْضٍ, which supplies the place of the accusative, is dependent upon قَاتَلُوا, *they fought with,* contained in تَقَاتَلُوا.

140. One finite verb may also be put in apposition to another. In this case either *a*) the first is the preparative act, introductory to the second, as قَامَ سَجَدَ لَهُ *he arose (and) prostrated himself before him,* فَأَرْسَلَ أَعْلَمَ بِذٰلِكَ أَبَاهُ *then he sent (and) informed his father of this,* وَعَادَتِ ٱلْفِتَنُ وَقَعَتْ *and*

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disturbances broke out again; or *b*) the second modifies the first, as سَجَدَ أَطَالَ *he continued long prostrate,* غَنَّى أَحْسَنَ *he sang well.* In both cases the older and more elegant form of expression is to insert the conjunction فَ: قَامَ فَسَجَدَ لَهُ, عَادَ فَسَأَلَ *he asked again,* سَجَدَ فَأَطَالَ. If the first of the two verbs be a perfect, the second must be so likewise, for the imperfect would be a حَالٌ مُقَدَّرٌ (see §. 8, *d*, *e*), and, as such, would virtually stand in the accusative; as أَرْسَلَ يُعْلِمُ *misit nuntiaturus, he sent to inform.* If both verbs are in the imperfect, the second may either be an apposition or a حَالٌ مُقَدَّرٌ; as يُرْسِلُ يُعْلِمُ *he sends* (*and*) *informs,* or *mittit nuntiaturus, he sends to inform.*

REM. The later Arabic construction, without the conjunction, is very common in Syriac, e. g. ܫܕܰܪ ܐܰܡܪ *he sent* (*and*) *seized him,* ܒܢܘ ܗܦܟܘ *they rebuilt;* and also occurs in Hebrew, e. g. אָשׁוּבָה אֶרְעֶה צֹאנְךָ, Gen. xxx. 31.

2. *Concord in Gender and Number between the Parts of a Sentence.*

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. *a*) If the subject be a singular substantive, which is feminine by signification (vol. I., §. 290, *a*), two constructions are possible. *a*) If it immediately follows the verb, the verb

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must be put in the fem. sing.; as جَاءَتْ هِنْدٌ *Hind came*, قَالَتِ امْرَاةُ الْعَزِيزِ *the wife of ĕl-'Azīz said*. But β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as حَضَرَ الْقَاضِيَ امْرَاةٌ *a woman came before the judge*; لَقَدْ وَلَدَ الاخيطل أُمٌّ سَوْءٌ *a bad mother gave birth to that poor ĕl-'Aḫṭal*; إِنِ امْرُؤٌ غَرَّهُ مِنْكُنَّ وَاحِدَةٌ *a man, whom one of you* (women) *has deceived*.

Rem. The form of expression قَالَ فُلَانَةُ, *so and so said*, is mentioned by the grammarians only to be condemned.

b) If the subject be a singular substantive, which is feminine merely by form or usage (vol. I., §§. 290, *b*, 291), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not, though in the former case the feminine is preferable, as طَلَعَتِ الشَّمْسُ *the sun rose*, كُسِرَتِ اللَّبِنَةُ *the brick was broken*, rather than طَلَعَ الشَّمْسُ, كُسِرَ اللَّبِنَةُ. In the following examples the verb is masculine: فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ *and see what was the end of those who preceded them*; لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *that the people may not have any pretext against you*; فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ *and whosoever receives an admonition from his Lord*; وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *even if there be in them poverty* or *straitness*.

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c) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine; as مَا زَكَا إِلَّا فَتَاةُ ٱبْنِ ٱلْعَلَاءِ *no one was innocent except the maidservant of 'Ibnu 'l-'Alā* (i. e. مَا زَكَا أَحَدٌ). The feminine is, however, admissible, especially in poetry, as in the above example, زَكَتْ.

d) The verbs نِعْمَ and بِئْسَ (vol. I., §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as نِعْمَ ٱلْمَرْأَةُ زَيْنَبُ *Zèinèb is an excellent woman!* rather than نِعْمَتْ.

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as قَالَ ٱلْمُؤْمِنُونَ *the believers said;* جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ *there came one day (some) men from Mèkka;* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَاءُ *shall we believe as fools have believed?* But قَالَتِ ٱلرُّوَاةُ *narrators say;* وَمَا ذَا تَبْتَغِي ٱلشُّعَرَاءُ مِنِّي *and what is it pray that the poets want of me?* فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ *apostles have been accused of falsehood before thee.*

REM. *a.* A similar construction may be found even in Old German; as *do* wart *genuoger* ougen *von heizen trähenen rôt; uns* hazzet liute *unde lant.*

REM. *b.* بَنُونَ, *sons* (pl. of ٱبْنٌ), and other similar words (vol. I.,

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§. 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to بَنُونَ only when it is used to denote a *family* or *tribe* (compare §. 147); as قَالَتْ بَنُو إِسْرَآئِيلَ *the Bènū 'Isrā'il (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ *then, after this, your hearts became hard* (from قَلْبٌ, masc.); مَتَى كَانَ ٱلْخِيَامُ بِذِى طُلُوحٍ *when the tents are (set up) at Dū Ṭolūḥ* (from خَيْمَةٌ, fem.). See §. 143.

Rem. The remark made in §. 142, *c*, regarding the particle إِلَّا, applies here too. An example of the fem. is وَمَا بَقِيَتْ إِلَّا ٱلضُّلُوعُ ٱلْجَرَاشِعُ *and nothing remained but the low rugged ridges of hills* (from ضِلَعٌ, fem.), where a prose writer would have said وَمَا بَقِىَ, scil. شَىْءٌ.

145. If the subject be a collective, like قَوْمٌ *people, tribe,* or a noun designating a whole class of animals, like غَنَمٌ *sheep* or *goats,* طَيْرٌ *birds* (vol. I., §. 290, *a*, *e*, and §. 292, *a*), the preceding verb may be put in the fem. sing.; as قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَىْءٍ *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); إِنِّى أَرَانِى أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ *I saw myself (in a*

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dream) *carrying upon my head* (*some*) *bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ *after the convincing proofs have reached you;* مِمَّا كَتَبَتْ أَيْدِيهِمْ *because of what their hands have written;* فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا *the evil consequences of what they did, came upon them;* فَبَكَى بَنَاتِي شَجْوَهُنَّ *and my daughters lamented their misery;* لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا *because its signs have already appeared;* قَالَ نِسْوَةٌ فِي الْمَدِينَةِ (*some*) *women in the city said;* لَوْلَا هٰذَانِ لَسُبِيَ نِسَاؤُهُمْ *had it not been for these two, their women would have been taken prisoners;* but such instances as إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ, *when believing women come unto you,* are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e. g. تَجَمَّعَتْ عُقَيْلٌ وَكُشَيْرٌ وَتَشَاكَوْا مَا يَلْحَقُهُمْ مِنْ سَيْفِ الدَّوْلَةِ (*the tribes of*) *'Oḳail and Ḳosèir assembled and complained*

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to one another of what was being done to them by Sèifu 'd-daula.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as خَرَجَ عَلَيْهِ الصَّيَّادُونَ فَانْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يُدْرِكُوهُ *the hunters came out* (sing.) *against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (plur.); يَهْتَاجُ لَهُ الْمُفَارِقُونَ كَمَا يَهْتَاجُونَ لِنَوْحِ الْحَمَامِ *those parting are moved* (sing.) *by it as they are moved* (plur.) *by the mournful cooing of doves;* كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَاءِ *there was* (masc.) *upon it a cupola, known* (fem.) *by* (*the name of*) *the cupola of the air;* وَبِمَغَارَةِ الْخَضِرِ يَتْرُكُ الزُّوَّارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى الْجَبَلِ *and the pilgrims leave* (sing.) *their baggage at the cave of ēl-Ḫiḍr, and ascend* (plur., الزُّوَّارُ being a plur. fract. denoting rational beings) *two miles to the top of the mountain;* لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ *God has angels who watch over you in turn* (plur., for the same reason as in the last example); فَجَالَ الصُّوَارُ وَاتَّقَيْنَ بِقَرْهَبٍ *and the herd wheeled* (masc.) *and guarded* (*their rear*) *with an old buck* (اتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبَ بِأَلْوَانِ الْأَصْبَاغِ *and he took out of it scraps of paper written with* (*ink*

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of) *various colours* (where كُتُبَتٌ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبُعٍ *once on a time* (*some*) *dogs found the skin of a beast of prey;* وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُم عَلَينَا قَالُوا أَنطَقَنَا اللّٰهُ *and they shall say to their skins* (members), *Why have ye borne witness against us? They shall answer, God hath made us speak.*

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ *and two young men went into the prison along with him;* لَمَّا تَنَازَعَنِي الرَّجُلَانِ *after the two men disputed with one another about me;* بَعْدَ مَا كَانَ بَيْنَنَا مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْأَخَوَانِ *after something had taken place between us, which brother and sister do not do;* وَلَا يَلْبَثُ الْعَصْرَانِ يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يُدْرِكَا مَا تَيَمَّمَا *the two times, day and night, when they seek* (*to effect anything*), *are never long in attaining what they aim at;* وَسُمِرَتْ يَدَاهُ وَعَضُدَاهُ وَرِجْلَاهُ *and his hands and arms and feet were pierced with nails;* شَبِيهٌ بِمَنْ قُطِعَتْ قَدَمَاهُ *like one whose feet are cut off;* لَوْ كَانَ بَدْرٌ حَاضِرًا وَابْنُ حَمَلْ مَا نُقِشَتْ كَفَّاكِ *had Bèdr been present and 'Ibn Ḥamèl, thy hands would not*

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لَا رَقَأَتْ عَيْنَاهُ (حَمَلْ in rhyme for حَمَلٍ); *have been branded*
مِنْ طُولِ ٱلْبُكَاءِ *may his eyes never cease from constant weeping;*
خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُوَ شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُوَ عَقِبَاكَ
cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah iv. 11,
وְכָזֹאת תַּעֲשֶׂינָה ; (וְתֶחֱזֶינָה בְּצִיּוֹן עֵינֵינוּ
and thus these two words (viz. נַעַר and עֶלֶם) *are alike in their application to men also.* — A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا *when two troops among you were on the point* (sing.) *of behaving with cowardice* (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as وَإِنْ طَائِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا *and if two parties of believers fight with one another, make peace between them.*

Rem. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as وَقَدْ أَسْلَمَاهُ مُبْعَدٌ وَحَمِيمُ *after both far and near* (*after every one*) *had abandoned him* (حَمِيمُ in rhyme for حَمِيمٌ); اِحْمَرَّتَا عَيْنَاهُ *his eyes were red;* رَمَتَا يَدَاهُ *his hands threw* or *shot;* رَأَيْنَ ٱلْغَوَانِي ٱلشَّيْبَ لَاحَ بِعَارِضِي *the women saw the white hairs which glittered in my whiskers;* يَلُومُونَنِي فِي ٱشْتِرَاءِ ٱلنَّخِيلِ أَهْلِي *my family abuse me for the purchase of the palm-trees;* نَصَرُوكَ قَوْمِي

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فَاعْتَزَزْتَ بِنَصْرِهِمْ *my people aided thee, and thou becamest powerful through their aid.* The phrase أَكَلُونِي الْبَرَاغِيثُ, *the fleas devoured me,* is generally cited by the native grammarians to exemplify this construction.

150. If the preceding verb has several subjects, it may be put in the plural, as جِئْنَا أَنَا وَأَنْتَ *thou and I are come;* or it may agree in number and gender with the nearest subject, as وَيَسْنِدُ هَرُونَ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ *and Aaron and his sons shall lay their hands upon his head;* تَكَلَّمَتْ مَرْيَمُ وَهَرُونُ فِي مُوسَى *Miriam and Aaron spoke about Moses.*—If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمُوا *the belly and the two feet disputed with one another;* الْبَرْدُ وَالْحَرُّ تَخَاصَمَا *the cold and the heat disputed with one another;* وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ *and the plants and trees worship* (not يَسْجُدُونَ, because النَّجْمُ and الشَّجَرُ are not individuals but species); وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دُكَّتْ or دُكِكْنَ, الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the masculine, as in the first of the above examples, or in الْكَسَلُ وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللّٰهِ وَيُورِثَانِ الْفَقْرَ *indolence and excess*

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of sleep remove us far from God and make us heirs of (reduce us to) poverty.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; as وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ *even though every sign should come (be shown) unto them;* يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا *on the day (when) every soul shall find the good it has done present* (along with itself before God); اِسْتَرْخَتْ جَمِيعُ أَعْضَائِي *all my limbs were relaxed;* قُطِعَتْ بَعْضُ أَصَابِعِهِ *some of his fingers were cut off;* تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ *some of them ransom themselves from him with others* (by giving up others to him); إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْنَا كُنْتُمْ *when some years shall have gnawed at us;* خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best people that has been brought forth (created) for mankind;* مَشَيْنَ كَمَا اهْتَزَّتْ رِمَاحٌ تَسَفَّهَتْ أَعَالِيهَا مَرُّ الرِّيَاحِ النَّوَاسِمِ *they walked as spears wave, the tops of which are bent by the passing of gentle breezes;* إِنَارَةُ الْعَقْلِ مَكْسُوفٌ بِطَوْعِ هَوًى *the brightness of the intellect is obscured* (or *eclipsed*) *by obeying lust.* As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like كُلٌّ, جَمِيعٌ, بَعْضٌ and غَيْرٌ (see §. 82).

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152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

a) When the predicate follows the subject, they must agree strictly in gender and number (see §. 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as تَعمَى القلوبُ والعيونُ ناظِرَةٌ *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see §. 147); as وبنو عَبْسٍ يومئذٍ نازِلَةٌ فِي بَنِي عامِرِ بْنِ صَعْصَعَةَ *and the Bènū 'Abs were at that time dwelling among the Bènū 'Āmir 'ibn Ṣa'ṣa'a.*

b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then *α*) if the sentence be nominal (see §. 117), the predicate and subject must agree in number; but *β*) if the sentence be verbal (see §. 121), the predicate is put in the singular.

c) If the subject be a collective, the predicate may be put in the plural; as كُلٌّ لَهُ قانِتُونَ *all are obeying him.* Similarly, when a verb is placed after a collective subject (see §. 148); as ولٰكِنَّ أكثرَ النّاسِ لا يشكرونَ *but the greatest part of mankind are thankless;* فَرِيقٌ مِنهم يخشونَ النّاسَ *a part of them are afraid of men.*

d) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject (see §. 151); as كُلُّ نَفْسٍ ذائِقَةُ الموتِ *every*

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soul shall taste of death; اتى الفواحش عندهم معروفة *the committing of crimes is held laudable by them.*

e) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,* then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إن هذه تذكرة *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تلك حدود الله *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تلك آيات الله نتلوها عليك بالحق *such are God's signs, which we repeat to thee with truth.*

B. THE DIFFERENT KINDS OF SENTENCES.

1. *Negative and Prohibitive Sentences.*

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. لا نافية الجنس, §. 39), the object, the *ḥāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is

* For the plur. fract., even when derived from a masc. sing., is construed with adjectives, personal or demonstrative pronouns, and verbs, in the fem. singular.

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separated from it by some other part; as لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ *the liberal man does not respect the niggardly;* مَا هٰذَا بَشَرًا *this is not a human being* (see §. 42, rem. *d*); مَا قَالَ هٰذَا *he has not said this.*

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§. 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. *a*) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly.* *b*) The *perfect* can properly be used only *α*) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed*, or *he neither believed nor prayed;* or *β*) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا, and merely carries on the negation of something past (see §. 1, *e*, rem., and §. 160).

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§. 11 and 15, *a*, *α*), is a very strong negation of the future, *not at all*,

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never; as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ *and if ye do not do it — and ye will never do it — then dread the fire (of hell).*

Rem. On لَمْ and لَمَّا see §§. 12 and 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, *e*, rem. *a*).

158. The particle إِنْ is often found with negative force, in verbal as well as in nominal sentences (see §. 42, rem. *e*), and that before both the perfect and the indicative of the imperfect. For example: إِنِ الْحُكْمُ إِلَّا لِلّٰهِ *judgment belongs to God alone* (lit. *is not except to God*); إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ; *the unbelievers are in utter deception* (lit. *are not except in deception*); إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي *it is for Him alone to reward me, who has created me*; ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللّٰهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا *then they will come unto thee, swearing by God (and saying), We intended nothing but doing good*; وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ *and if they* (heaven and earth) *should quit their place, no one could withhold them after Him* (if He, i. e. God, should withdraw His support); وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى *and verily they will swear, We meant only what is best*; إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ *they merely follow their own*

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fancy. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e. g. وَمَا إِنْ يَنْجَعُ لَهَا عَنَاءٌ *but her pains were (all) of no avail*; مَا إِنْ يَمَسُّ ٱلْأَرْضَ إِلَّا مَنْكِبٌ مِنْهُ *only one shoulder of his touches the ground*; مَا إِنْ رَأَيْتَ لَهُمْ فِي ٱلنَّاسِ أَمْثَالَا *thou hast never seen (any) like them among men* (أَمْثَالَا in rhyme for أَمْثَالٌ); مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ *thou hast never done a thing which thou didst not like*.

REM. This إِنْ (called by the grammarians إِنِ ٱلنَّافِيَةُ *the negative 'in*) is not to be confounded with the conditional particle of the same sound (إِنِ ٱلشَّرْطِيَّةُ *the conditional 'in*): for *a*) it admits of a nominal sentence after it; *b*) it does not govern the jussive; *c*) it lets the perfect retain its past signification; *d*) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. *e*); and *e*) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אַיִן, אַיִן, and occurs itself in that language in the form אִם.

159. The verb لَيْسَ (vol. I., §. 182) is used *a*) as the negative sometimes of كَانَ ٱلتَّامَّةُ (§. 41), e. g. لَيْسَ لِصَحِيحِ ٱلْعَقْلِ وَٱلْبَدَنِ عُذْرٌ فِي تَرْكِ ٱلتَّعَلُّمِ *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times of كَانَ ٱلنَّاقِصَةُ (§. 41), e. g. لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, *he is not learned*. But it is

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also employed *b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e. g. لَيْسَ لِهٰذَا خُلِقْتَ وَلَا بِهٰذَا أُمِرْتَ *thou wast not created for this, nor bidden to do this;* لَيْسَ كُلُّ مَا فَاتَ يُدْرَكُ *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلْ *it is only the man that makes a return, not the camel* (الْجَمَلْ in rhyme for الْجَمَلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتِقَنِي *hast thou not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as لَسْتُ أَقْصِدُ الْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ *I do not intend to make war (upon you), but I am come to destroy the Ka'ba;* لَسْتَ تَنَالُ الْعِزَّ حَتَّى تُذِلَّهَا *you will never attain greatness till you humble it (your spirit);* فَلَيْسَ تَدْخُلُ بَعْدَ الْجَنَّةِ النَّارُ *for the fire (of hell) is never entered after (one has been a dweller in) Paradise;* لَيْسَ تُرْجَى لِفَائِدَهْ *no good is hoped of thee* (لِفَائِدَهْ in rhyme for لِفَائِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as كَانَ النَّبِيُّ صَلْعَم لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ *the Prophet was neither of high nor low stature.*

160. When to a clause containing one of the negative particles مَا, لَمْ, لَمَّا, or لَنْ, or the negative verb لَيْسَ, there is

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appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَن تُغْنِيَ عنهم أموالهم ولا أولادهم مِنَ اللّٰهِ شَيْئًا *neither their goods nor their children shall avail them aught against God;* رَأَى أَنَّ ذٰلِكَ ٱلبدن لَمْ يُخْلَقْ لَهُ عَبَثًا وَلَا قُرِنَ بِهِ لِأَمْرٍ بَاطِلٍ *he saw that this body was not created for him in jest, nor connected with him for any vain purpose;* لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي ٱلشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا انْفَتَحَ وَلَا غَامِضٌ إِلَّا اتَّضَحَ *there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain;* لَسْتُ أَعْنِي بِالْقَلْبِ قَلْبَ ٱلْجِسْمِ وَلَا ٱلرُّوحَ ٱلَّذِي فِي تَجْوِيفِهِ *I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity.* If, however, the second clause be conceived as independent of the first, and the connexion be merely an external one, the particular negative is repeated; as هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ ٱلْعَدَمُ بِوَجْهٍ مِنَ ٱلْوُجُوهِ *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?*

REM. *a.* When غَيْرَ, بِلَا, دُونَ, etc. (see §. 56, rem. *c*) require to be repeated, their place is supplied by لَا, which is followed by the

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genitive governed by غَيْر, etc.; as فَنَحَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ *and he slaughtered them without their being shut up or bound;* هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ *this is neither strange nor wonderful* (see §. 82, *d*, rem. *a*); بِلَا حَسَبٍ وَلَا حَيَاءٍ *without honour or shame;* دُونَ جُبْنٍ وَلَا فَرَقٍ *without cowardice or fear.*

Rem. *b.* وَلَا is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even;* as لَا وَلَا أَحَدٌ *not even one;* وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ *but I do not see that there has come out even a single one of them.*

161. In oaths and asseverations لَا is followed by the perfect with the signification of our future (see §. 1, *e*); as وَاللّٰهِ لَا عَصَيْتُ رَبِّي *by God, I will not disobey my Lord;* وَاللّٰهِ لَا فَتَحْتُ هٰذَا الْبَابَ *by God, I will not open this door;* وَحَيْوَةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هٰهُنَا *by the life of Pharaoh, ye shall not quit this place;* لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمْرِي *I will never reproach him* (*again*) *during the remainder of my life.* In blessings and curses it is followed by the perfect as an optative (see §. 1, *f*); as لَا كَانَ وَلَا اسْتَكَانَ *mayest thou never see* (*suffer*) *evil!* لَا رَأَيْتَ شَرًّا *may he not be* (*may he perish*), *and never come to life!*

162. When verbs signifying to forbid, fear, and the like, are followed by أَنْ with the subjunctive, the negative لَا is sometimes inserted after أَنْ (أَلَّا or أَنْ لَا) without affecting the meaning (see §. 15, *a*, *α*); as مَا مَنَعَكَ أَلَّا تَسْجُدَ *what pre-*

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مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا *vented thee from worshipping (him)?* أَلَّا تَتَّبِعَنِ *what hindered thee, when thou sawest that they had gone astray, from following me?* وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى *and if ye are afraid of being unjust towards the orphans* (but if we read تُقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just* &c.).

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, and, on the contrary, be inserted in affirmation. For example, in poetry: أَقْسَمْتُ بِاللَّهِ أَسْقِيهَا وَأَشْرَبُهَا حَتَّى تُفَرِّقَ تُرْبُ الْأَرْضِ أَوْصَالِي *by God I swear, I will* NOT *give it (to others) to drink,* NOR *drink it (myself), until the dust of the earth separates my joints;* فَآلَيْتُ آسَى عَلَى هَالِكٍ وَأَسْأَلُ نَائِحَةً مَا لَهَا *and so I swear, I will* NEVER *mourn for one dying,* NOR *ask a mourner what ails her;* فَقُلْتُ يَمِينَ اللَّهِ أَبْرَحُ قَاعِدًا *and I said, By God I swear, I will* NOT *cease sitting* (see §. 42, rem. *b*); and in the Ḳor'ān, تَاللَّهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ *by God, thou wilt* NEVER *cease thinking of,* or *speaking of, Joseph.* Conversely, in the Ḳor'ān: فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ *and I* SWEAR *by the places where the stars set, and verily that is a great oath, if ye (only) knew (it);* لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ *I* SWEAR *by the day of the Resurrection;* لَا أُقْسِمُ بِهَذَا الْبَلَدِ *I* SWEAR *by this town.*

163. The prohibitive لَا governs either the jussive or the energetic. See §§. 17, *b*; 19, *b*; and 20.

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2. *Interrogative Sentences.*

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with another question by أَمْ or أَوْ; as فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا *and they said, Dost thou fear any evil to us from thyself?* رَمْيُ الْجِمَارِ رَاكِبًا أَفْضَلُ أَمْ رَاجِلًا *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَعَمْرُكَ مَا أَدْرِي وَإِنْ كُنْتُ دَارِيًا بِسَبْعٍ رَمَيْنَ الْجَمْرَ أَمْ بِثَمَانِ *by thy life, I know not, though I am knowing, (whether) they pelted the Ġamarāt* (see the last example) *with seven (pebbles) or with eight;* لَا أَدْرِي هُوَ مِنْ رَحَتْ أَوْ مِنْ أَرَحَتْ *I do not know whether it comes from roḥtu or from 'araḥtu.* In general, however, a question is introduced by one or other of the interrogative particles mentioned in vol. I., §§. 361, 362.

166. The simplest interrogative particle is أَ, which may be prefixed to the word إِنَّ, and to the conjunctions وَ, فَ, and ثُمَّ; as أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ *are ye safe from Him who is in heaven?* أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ *shall we believe as fools have*

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أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ *believed?* *when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)?* أَإِنَّكَ لَأَنْتَ يُوسُفُ *art thou really Joseph?* أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *will ye not fight a people who have broken their oaths?* أَمَا تَسْتَحِي مِنَ اللَّهِ *art thou not ashamed of thyself before God?* فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَائِيهِ عَلَى هٰذَا *and 'Abū Bèkr said, Are ye all of this opinion?* أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا *hast thou then heard me saying aught but good?* أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ *do they not know that God knows what they keep secret?* أَفَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا الْأُولَى *are we not then liable to die save our first death* (in this world)? أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ *have they not looked at what God has created?* أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ *when it falls (upon you), will ye believe it then?* If another clause be connected by أَمْ with the one beginning with أَ (in this case called هَمْزَةُ التَّسْوِيَةِ, *the hèmza of equalisation*), there arises a disjunctive or alternative question; as أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *is Zèid in thy house, or 'Amr?* أَفِي الْخَابِيَةِ دِبْسُكَ أَمْ فِي الزِّقِّ *is thy date-honey in the jar or in the skin?* سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا *it is all the same to us, whether we bear (our torments) impatiently or with patience;* سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ *it is all one to them,*

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وَمِنَ ٱلْعَجَائِبِ عُجْبُ مَنْ *whether thou hast warned them or not;* هُوَ جَاهِلٌ أَهُوَ ٱلسَّعِيدُ أَمِ ٱلشَّقِيُّ أَمْ كَيْفَ يَخْتِمُ عُمْرَهُ *one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end.* Instead of أَمْ we may use أَوْ; as أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو *is Zèid in thy house, or 'Amr?* ٱخْتِلَافُهُمْ فِي نَعِيمِ ٱلْجَنَّةِ أَهُوَ مِنْ جِنْسِ نَعِيمِ ٱلدُّنْيَا أَوْ غَيْرُهُ *their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of this world, or of a different kind.*

Rem. *a.* The interrogative particle is frequently omitted at the beginning of an alternative question; as أَنَا ٱلْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ *I am king, whether ye like it or not* (for أَشِئْتُمْ). If both parts of the sentence be dependent upon the same verb, it is placed between them; as غَنِيًّا كَانَ أَوْ فَقِيرًا *whether he be rich or poor* (for أَغَنِيًّا); صَبَاحًا جَاءَ أَمْ مَسَاءً *whether he comes in the morning or in the evening* (for أَصَبَاحًا). See §. 6, *a*, and §. 165.

Rem. *b.* It is said that there is a difference of meaning between أَوْ and أَمْ. The question أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو implies ignorance as to whether either of them is there, or not; but أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو implies the knowledge that one of them is there, and asks which it is.

167. The interrogative particle هَلْ introduces questions of a more lively sort; as هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ *hast thou heard the tale of the armies?* هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ *shall I direct you to a merchandise, which shall save*

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أَأُمَيْمَ هَلْ تَدْرِينَ أَنْ رُبَّ صَاحِبٍ الخ *you from sore torment?* (§. 84, rem. *a*); هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي (§. 90). It may be preceded by وَ, فَ, and ثُمَّ; as وَهَلْ أَتَاكَ حَدِيثُ مُوسَى *and hath the story of Moses reached thee?* إِنْ أَقَمْتُ إِلَى الْمَسَاءِ فَهَلْ أَنْتَ رَائِحٌ مَعِي *if I stay till the evening, wilt thou go with me?* — هَلْ cannot be prefixed to a negative clause; nor to a conditional clause; nor to إِنْ, وَ, فَ, and ثُمَّ; nor, in general, to a nominal clause of which the predicate is a finite verb (§. 119), as هَلْ زَيْدٌ مَاتَ. — It may be followed in an alternative clause by أَمْ or أَوْ, with the former of which particles هَلْ is repeated; as هَلْ غَادَرَ الشُّعَرَاءُ مِنْ مُتَرَدَّمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمِ *have the poets left any place to be patched* or *pieced* (any decaying ruin to be sung of), *or hast thou recognised the abode* (*of thy beloved*) *after doubting* (*regarding it*)? سَائِلْ أُسَيِّدَ هَلْ ثَأَرْتُ بِوَائِلٍ أَمْ هَلْ شَفَيْتُ النَّفْسَ مِنْ بَلْبَالِهَا *ask 'Usèiyid whether I have taken my blood-revenge on Wā'il, or whether I have cured my soul of its grief?* هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سُبَّ أَوْ بَخِلَا *did he revile any one, or was he reviled, or was he avaricious?*

REM. *a.* Some grammarians say that هَلْ is originally equivalent in meaning to قَدْ, and that its interrogative force is really due to the particle ا understood. The two are sometimes combined; as أَهَلْ رَأَوْنَا بِسَفْحِ الْقَاعِ ذِي الْأَثْلَاتِ *did they see us at the lower end of the plain with the hillocks?* فَقَالَ مُخَاطِبًا لِنَفْسِهِ أَهَلْ عَرَفْتَ دَارَ عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا

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and he says, addressing himself, Hast thou recognised the abode of thy beloved, after thy doubting regarding it?

Rem. *b.* On the elliptical expression هَلْ لَكَ فِي كَذَا, see §. 53, *b*, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted, as هَلْ لَكَ أَنْ تَنَامَ *dost thou wish to go to sleep?* — Similarly, هَلْ لَكَ إِلَى أَنْ تَزَكَّى *wouldst thou become pure?* scil. هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزَكَّى *hast thou an inclination to becoming pure?*

168. The compound negative particle أَلَا, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא=הִנֵּה), in which case it is frequently followed, as a farther asseverative, by إِنَّ; e. g. أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not* &c.); أَلَا إِنَّ الْحَدَاثَةَ لَا تَدُومُ *verily youth does not last for ever*; أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ *verily these are the fools*; أَلَا أَيُّهَا ذَا الْنَّابِحُ السَّيِّدَ إِنَّنِي عَلَى نَأْيِهَا مُسْتَبْسِلٌ مِنْ وَرَائِهَا *O thou that barkest at (revilest) the Bènū 's-Sīd, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§. 1, *f*), the imperative, jussive, and energetic; as أَلَا قَبَّحَ اللهُ وَجْهَكَ *may God disfigure thy face!* Here يَا is often inserted; see §. 38, *a*, rem. *h*. — The synonymous particle أَمَا is used in the same way as أَلَا; e. g. أَمَا وَاللهِ لَوْ تَعْدِيتُهَا قَتَلْتُكَ *verily, by*

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God, hadst thou transgressed it, I would have put thee to death; أَمَا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ *verily there is no good in prosperity which is followed by the fire (of hell);* أَمَا وَالرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانِ الْأَرَاكِ لَقَدْ أَضْمَرْتُ حُبَّكِ فِي فُؤَادِي *by those who dance at Dāt 'Irḳ, and by those who pray at Na'mān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. أَلَّا, هَلَّا, لَوْلَا, and لَوْمَا (called by the grammarians حُرُوفُ التَّحْضِيضِ وَالْعَرْضِ *the particles of incitement and reproof*), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as أَلَّا تُصَنِّفُ كِتَابًا فِي الزُّهْدِ *why dost thou not compose a book upon asceticism?* equivalent to *compose one, pray;* but أَلَّا صَنَّفْتَ كِتَابًا فِي الزُّهْدِ *why hast thou not composed a book upon asceticism?* هَلَّا أَعْلَمْتَنِي *why didst thou not inform me (of it)?* يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ *those who do not believe, say, Why has no sign from his Lord been sent down to him?* لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ *why does not God speak to us or a sign come unto us?* لَوْمَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple مَا is so used; as مَا تَقُومُ *dost thou not stand up?* or *thou dost not stand up!* equivalent to *pray, stand up.*

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Rem. *a.* أَلَا is used in the same sense as أَلَّا, but with less force; as أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *why will ye not fight a people who have broken their oaths?* أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللّٰهُ لَكُمْ *why do ye not like that God should forgive you?*

Rem. *b.* Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as هَلَّا خَيْرًا مِنْ ذٰلِكَ *why not better than this?* scil. تَفْعَلُ *dost thou do*, or هَلَّا خَيْرٌ مِنْ ذٰلِكَ, scil. كَانَ مِنْكَ *was from thee;* هَلَّا التَّقَدُّمُ وَالْقُلُوبُ صِحَاحٌ *why did ye not do so before, when our hearts were sound?* scil. هَلَّا وُجِدَ التَّقَدُّمُ = هَلَّا تَعُدُّونَ عَقْرَ النِّيبِ أَفْضَلَ مَجْدِكُمْ بَنِي ضَوْطَرَى لَوْلَا ; كَانَ ذٰلِكَ مِنْكُمْ سَابِقًا الْكَمِيَّ الْمُقَنَّعَا *ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior?* scil. تَعُدُّونَ, i.e. هَلَّا تَعُدُّونَ مِنَ الْفَخْرِ الْكَمِيَّ الْمُقَنَّعَ *why do ye not reckon the helmed warrior something glorious?*

170. The interrogative pronouns مَنْ *who?* and مَا *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as مَنْ أَنْتَ *who art thou?* بِنْتُ مَنْ أَنْتِ *whose daughter art thou?* مَنْ قَتَلْتَ *whom hast thou slain?* مَا تِلْكَ بِيَمِينِكَ *what is that in thy right hand?* مَا تَقُولُ *what sayest thou?* فِيمَ كُنْتُمْ *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَائِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (instead of بِيَدِ مَنْ) *Say, In whose hand is the kingdom over*

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everything? But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. זֶה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun اَلَّذِى; as مَا ذَا تَقُولُ, or مَا ذَا اَلَّذِى تَقُولُ, *what is it (that) thou sayest?* مَنْ ذَا or مَنِ اَلَّذِى أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ اَلَّذِى أَمَرَ مَجِيْكَ إِلَى هٰهُنَا (pron. *limá ḍā*), *why dost thou run away after thy coming hither?* — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ فَارِسٌ, مَنْ فَتًى, do not mean τίς ἀνήρ; *quisnam vir? quis eques* (*est ille quem vides*)? but *quis* (*est*) *vir? quis* (*est*) *eques?* مَنْ being the subject and the following word the predicate. For example: إِذَا اَلْقَوْمُ قَالُوا مَنْ فَتًى خِلْتُ أَنَّنِى عُنِيتُ *when the tribe ask, Who is a man? I think that I am meant;* لَوْ كَانَ فِى اَلْأَلْفِ مِنَّا وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلٰهٌ غَيْرُ اللّٰهِ يَأْتِيكُمْ بِضِيَاءٍ, lit. *who (is) a god, beside the (true) God, (that) could give you light?* the words يَأْتِيكُمْ بِضِيَاءٍ forming a relative clause in connection with the inde-

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finite substantive إِلٰهٌ (see §. 172). Even such a case as is represented by the words مَنْ زَيْدٍ, مَنْ زَيْدًا, in no way violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid;* another, repeating the exact words of the former speaker (اَلْحِكَايَةُ), asks مَنْ زَيْدًا *who is* (the person you meant, when you said "ra'èitu Zèidan," by the word) "*Zeidan*"? Similarly, in the genitive, مَرَرْتُ بِزَيْدٍ *I passed by Zèid,* مَنْ زَيْدٍ. In general, however, the حِكَايَةٌ (*imitation, citation* or *quoting of the exact words of a speaker*) is neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nominative. The حِكَايَةٌ is allowed only when the word quoted is a proper name, and مَنْ is not preceded by any connective particle, such as وَ. We can only say وَمَنْ زَيْدٌ *and who is Zèid?* مَنْ غُلَامُ زَيْدٍ *who is the slave of Zèid?* The word مَنْ may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned in vol. I., §. 352; e. g. جَاءَنِي رَجُلٌ *there came to me a man,* مَنْ *who?* رَأَيْتُ رَجُلًا *I saw a man,* مَنَا *whom?* مَرَرْتُ بِرَجُلٍ *I passed by a man,* مَنِي *whom?* — As an interrogative, مَنْ is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as مَنْ كَانَتْ أُمُّكَ *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, مَا is used, and not مَنْ; e. g. وَقُلْنَا لَهُ مَا أَنْتَ

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and we said to him, What art thou? مَا رَبُّ الْعَالَمِينَ *what is the Lord of created things?* أَخْبِرْنِي عَنْ قَوْلِكَ وَلَمَّا رَأَتْ رَكْبَ النُّمَيْرِيِّ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذِرَاتِ * مَا كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِي صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ *tell me about thy verse: "And after she descried the cavalcade of the Numèirī, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.*

REM. *a.* The حِكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنٌ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدَ بْنَ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا الْعَاقِلَ, you cannot ask مَنْ زَيْدًا الْعَاقِلَ or مَنْ زَيْدًا ابْنَ الْأَمِيرِ. In these cases only the nominative is allowed.

REM. *b.* From مَنْ is formed an adjective مَنِيٌّ, which is used in asking questions regarding صِفَاتُ الْعَلَمِ or اَلنِّسَبَاتُ (vol. I., §. 249). E. g. جَاءَنِي زَيْدٌ *Zèid came to me;* اَلْمَنِيُّ *of which tribe?* to which the answer might be اَلْقُرَشِيُّ *of Ḳorèiś*, as distinguished from زَيْدٌ الثَّقَفِيُّ *Zèid of the tribe of Ṯaḳīf.*

REM. *c.* The interrogative مَا is very rarely used of persons; as وَلَكِنِّي أَدُلُّكُمْ عَلَى رَجُلٍ مِنَّا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِي إِلَيْهِ فَقَالُوا مَا هُوَ *but I will point out to you a man amongst us, who is better able to carry*

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* مِنَ أَنْ by poetic license for مِنْ أَنْ, and حَذِرَاتِ in rhyme for حَذِرَاتٍ.

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out what ye have asked me to do; and they said, Who is he? نَظَرَتْ إِلَى رَجُلٍ مُتَمَاوِتٍ فَقَالَتْ مَا هٰذَا *she saw a man pretending to be dead, and said, Who is this?* The conjunctive (relative) مَنْ and مَا (§. 172 and foll.) are more frequently interchanged; e. g. مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *among them are creatures which walk on four (feet);* أَسِرْبَ ٱلْقَطَا هَلْ مَنْ يُعِيرُ جَنَاحَهُ لَعَلِّي إِلَى مَنْ قَدْ هَوِيتُ أَطِيرُ *O covey of kaṭas* (a sort of bird) *is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;* فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَاءِ لِلسَّبْيِ *then marry what women seem good to you;* مَا نَكَحُوا وَٱلْقَتْلِ مَا وَلَدُوا *those whom they married (their wives) were (doomed) to captivity, and those whom they begat (their children) to slaughter;* فَمَا شَكَكْنَا فِي ٱحْتِلَامِهِ كَانَ ٱلْقَوْلُ فِيهِ قَوْلَكَ *and (as to) those about whose virility we are in doubt, the decision shall be as you please;* ثُمَّ نَحَّا عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ *then he ordered all who were in his presence to retire and leave us;* وَكُلَّ مَا يَخُصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ *and all whom he had about him of his friends and relatives.*

Rem. *d.* On the shortening of مَا into مَ, see vol. I., §. 351, rem.

171. Regarding the interrogative pronoun أَيٌّ, of which we have spoken before (§. 87), there are here two remarks to be made. *a*) أَيٌّ is used, not only instead of the fem. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as مِنْ أَيِّ قَبِيلَةٍ أَنْتَ *of what tribe art thou?* وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ *and no soul knows in what land it shall die;* مِنْ أَيِّ ٱلنَّاسِ أَنْتَ *of what people art thou?* *b*) A nominal sentence with a nominal predicate, of which the subject (ٱلْمُبْتَدَا) is أَيٌّ with a pronominal suffix, may, as a

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whole, without any change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful;* عَرَفْتُ أَيُّهُمْ فِي الدَّارِ *I know which of them is in the house;* مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ *he bit them with his teeth in order to see which of them was the hardest;* إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ *when thou meetest the Bènū Mālik, salute him who is most excellent amongst them.* In such cases, however, أَيٌّ may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as عَرَفْتُ أَيَّا هُوَ فِي الدَّارِ. In the former case أَيٌّ is treated as an interrogative, in the latter as a relative pronoun. We may also say عَرَفْتُ أَيُّهُمْ هُوَ فِي الدَّارِ, and even عَرَفْتُ أَيَّا فِي الدَّارِ.

REM. أَيٌّ likewise serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which أَيٌّ refers, be indefinite, then أَيٌّ agrees with it in case; as جِئْتَنِي بِرَجُلٍ أَيِّ رَجُلٍ *thou hast brought me a man, (and) what a man! = what a man thou hast brought me!* But if the preceding noun be definite, أَيٌّ is always put in the circumstantial accusative or *ḥāl;* as جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ *Zèid came to me, (and) what a man (he is)!* The

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reason of this is, that the interrogative and exclamatory أَيٌّ, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of أَيٌّ we also find أَيُّمَا; as جِئْتَنِي بِرَجُلٍ أَيِّمَا رَجُلٍ, فَأَوْمَأْتُ إِيمَاءً خَفِيًّا لِحَبْتَرٍ فَلِلّٰهِ عَيْنَا حَبْتَرٍ أَيَّمَا فَتَى, جَاءَنِي زَيْدٌ أَيَّمَا رَجُلٍ *and I gave a slight wink to Ḥabtar, and how keen* (see §. 53, *b*, rem. *a*) *were the eyes of Ḥabtar, the noble youth!* — The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَيٌّ must then be put in whatever case that substantive would have stood, had it been expressed; as انْتَكَوْا أَيَّ نِكَايَةٍ *how they have been tormented!* i. e. انْتَكَوْا نِكَايَةً أَيَّ نِكَايَةٍ.

3. *Relative Sentences.*

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely *a*) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I., §. 346); and *b*) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صِفَةٌ, *a descriptive* or *qualificative sentence*; of the latter kind, صِلَةٌ, *a conjunctive sentence*; and the conjunctive noun itself is called الاِسْمُ الْمَوْصُولُ, or simply الْمَوْصُولُ. Examples of the *first* kind: مَرَرْتُ بِرَجُلٍ يَنَامُ *I passed by a man, who was sleeping*; إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ *the first temple, which was founded for mankind, was that at Bèkka (Mèkka)*;

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آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ *firmly constructed* (i. e. *unambiguous*) *verses, which form the basis* (lit. *are the mother*) *of the Scriptures;* يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession;* دِمْنَةٌ لَمْ تَكَلَّمِ *traces of an abode, which speak not* (تَكَلَّمِ in rhyme for تَتَكَلَّمْ); نُقِلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ الْوَرْدِ *we were removed to another room, which had been sprinkled with rose-water.*

Examples of the *second* kind: اَلْمَلِكُ الَّذِي يَعْدِلُ *the king who is just;* دُكَّانِي الَّتِي كَانَتْ لِأَبِي *my shop, which had belonged to my father;* أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ *or* (*hast thou seen*) *the like of him who passed by a town?* اَلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth* (*in almsgiving*); وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللّٰهِ مِنْ أَنْ يُذْكَرَ فِيهَا اسْمُهُ *and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ *but he to whom anything is forgiven on his brother's part;* عَرَّفَنِي بِجَمِيعِ مَا يَتْرُكُهُ *he let me know all that he was leaving.* — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name; as مَا يَنْبَغِي لِلرَّجُلِ يُشْبِهُكَ *that which beseems the man who is like thee;* كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books;*

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كَٱلْجَمْرِ يُوضَعُ فِى ٱلرَّمَادِ *like the coal which is put among the ashes.* In such phrases as نِعْمَ ٱلرَّأْىُ رَأَيْتَ, *what an excellent counsel thou hast adopted!* the substantive ٱلرَّأْىُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ ٱلرَّأْىُ رَأْيُكَ.

Rem. *a.* The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَىٌّ and ٱلَّذِى are always definite, whether the latter be used substantively or adjectively; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَآءَ *he who comes* or *one who comes*, مَا لِى *that which I have* or *something which I have.* When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَىْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

Rem. *b.* The pronoun in the qualificative clause, which falls back upon the antecedent (ٱلْعَآئِدُ or ٱلرَّاجِعُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّا لَقَوْمٌ مَا نَرَى *verily we are a people who are foolish*; إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

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إِنَّا لَقَوْمٌ تَعُدُّ الْقَتْلَ سُبَّةً *verily we are people who count it no disgrace to be slain;* إِنِّي لَامْرُؤٌ تَجِدُ الرِّجَالُ عَدَاوَتِي *verily I am a man whose hostility (brave) men find (to be terrible).* Compare §. 175, rem.

173. The qualificative sentence necessarily contains a pronoun (الْعَائِدُ or الرَّاجِعُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. رَجُلٌ جَاءَ *a man who came;* or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. رَجُلٌ هُوَ صَدِيقِي *a man who is my friend;* or, lastly, appears as a suffix in the genitive or accusative, e. g. مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ *I passed by a man whose father was asleep;* زَوَّجْتُ ابْنِي بِامْرَأَةٍ كَانَ عَمْرٌو يُحِبُّهَا *I married my son to a woman, with whom 'Amr was in love.* The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as وَمَا أَدْرِي أَغَيَّرَهُمْ تَنَاءٍ وَطُولُ الْعَهْدِ أَمْ مَالٌ أَصَابُوا *and I do not know whether distance and length of time have changed them, or wealth which they have won* (for أَصَابُوهُ); ضَرَبْتُهُ ضَرْبَةً خَرَّ كَالْمَيِّتِ *I struck him a blow at which he fell like one dead* (for خَرَّ بِهَا); وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for تَجْزِي فِيهِ).

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174. The conjunctive noun الَّذِى may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive مَنْ and مَا, when they are definite (مَوْصُولَة), *he who, that which.* In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indo-german languages; as أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ *show us (those two) of the ǵinn and of mankind, who led us astray,* scil. أَرِنَا الشَّيْطَانَيْنِ الَّذَيْنِ أَضَلَّانَا *show us the two devils who led us astray,* viz. 'Iblīs and Ḳābīl or Cain; يَا مَنْ أَحَسَّ بُنَيَّىَ اللَّذَيْنِ هُمَا سَمْعِى وَطَرْفِى فَطَرْفِى الْيَوْمَ مُخْتَطَفُ *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away;* إِنَّ أَحَدَ الرَّجُلَيْنِ اللَّذَيْنِ لَقُوا الْأَنْصَارَ حِينَ ذَهَبُوا إِلَى السَّقِيفَةِ عُوَيْمَ بْنَ سَاعِدَةَ *one of the two men whom the 'Anṣār* (or *Helpers of the Prophet*) *met, when they went to the porch, was 'Owèim 'ibn Sā'ida;* ثُمَّ أُصِيبَ جَرِيحًا وَلَمْ يُصَلِّ صَلَاةً سَجَدَ فِيهَا إِلَّا الرَّكْعَتَيْنِ اللَّتَيْنِ أَسْلَمَ عَلَيْهِمَا *then Ġèrèġa was slain, without having prayed a (single) prayer in which he prostrated himself, save those two rèk'as by praying which he became a Muslim;* فَإِنَّا نَذْكُرُ الصَّوْتَيْنِ الَّذَيْنِ رَوَيْنَاهُمَا عَنْ جَحْظَةَ *and we shall (now) quote the two songs* (or *airs*), *which we have received from Ġaḥẓa;* فِى زَمَنِ الْمَلِكَيْنِ

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اللَّذَيْنِ تَقَدَّمَ ذِكْرُهُمَا *in the time of the two kings, who have been already spoken of;* ثُمَّ إِنَّ وَلَدَيْهِ اللَّذَيْنِ قَتَلَاهُ فِي نِينَوَى هَرَبَا إِلَى جِبَالِ الْمَوْصِلِ *then his two sons, who had murdered him in Nineveh, fled to the mountains of Moṣul.*

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dusint punt des allir bestin goldis,* DES *die vrouwen tragen woldin.*

175. As the case in which the conjunctive nouns stand, is independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with مَنْ, مَا, and أَيٌّ, and frequently with الَّذِي) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأٌ), and are consequently in the nominative; and the same thing occurs with الَّذِي, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called

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by the grammarians الضَّمِيرُ العَائِدُ (الرَّاجِعُ) إِلَى المَوصُولِ, *the pronoun which returns to,* or *falls back upon, the conjunctive noun,* or simply العَائِدُ or الرَّاجِعُ.

a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e. g. أُحِبُّ مَن يَعدِلُ *I love him who is just;* مِنهُم مَن يَستَمِعُونَ إِلَيكَ *among them are some who hearken to thee;* نَكُن مِثلَ مَن يَا ذِئبُ يَصطَحِبَانِ (*if so,*) *we shall be like those, O wolf, who are comrades;* أَخَافُ مِنَ المَلِكِ الَّذِي يَظلِمُ النَّاسَ *I am afraid of the king who oppresses the people.* But in a *nominal* sentence, it is expressed by a separate pronoun; e. g. مَن هُوَ بَرٌّ *he who is pious;* مِمَّا هُوَ ضَلَالٌ *of that which is error;* عُدتُ الشَّيخَ الَّذِي هُوَ مَرِيضٌ *I have visited the old man who is sick.* In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as مَرَرتُ بِمَن لَهُ مَن ثَمَّ *I passed by him who is there* or *those who are there;* لِلَّهِ مَا فِي السَّمٰوَاتِ وَالأَرضِ وَمَن عِندَهُ لَا يَستَكبِرُونَ عَن عِبَادَتِهِ *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;* إِنَّ أَوَّلَ بَيتٍ

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وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ *verily the first temple which was founded for mankind is that which is at Bèkka (Mèkka).* The عَائِدٌ may also be omitted in a nominal sentence of more than the usual limited length, as هُوَ الَّذِى فِى السَّمَاءِ إِلٰهٌ وَفِى الأَرْضِ إِلٰهٌ *He it is who is a God in heaven and a God upon earth,* مَا أَنَا بِالَّذِى قَائِلٌ لَكَ شَيْئًا *I am not he who says anything to thee;* but this omission is rare in short nominal sentences, as مَنْ يَعْنِ بِالْحَمْدِ لَا يَنْطِقْ بِمَا سَفَهٌ *he who cares for praise, does not speak what is foolish.*

b) If the عَائِدٌ be an objective complement in the accusative, it is appended as a suffix to the verb; e.g. مَنْ رَأَيْتُهُ *he whom I have seen;* عَرَفْتُ مَنْ عَرَفْتَهُ *I know him whom thou knowest;* السَّارِقُ الَّذِى قَتَلَهُ ابْنِى *the thief whom my son killed.* The suffix is, however, not unfrequently omitted; as وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنْفُسُكُمْ *and yours (shall be) in it* (the future life) *what your souls desire* (for تَشْتَهِيهِ); الْكِتَابُ الَّذِى أَنْزَلَ اللّٰهُ *the book which God has sent down* or *revealed* (for أَنْزَلَهُ).

c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as الطَّبِيبُ الَّذِى ابْنُهُ عِنْدِى *the physician whose son is at my house;* مَنْ لَهُ مَالٌ كَثِيرٌ *he who*

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has great possessions; مَا تَدْعُوهُمْ إِلَيْهِ *that to which thou callest them*. If the governing word be an active participle of the form فَاعِلٌ, referring to present or future time, the genitive suffix may be omitted; as فَاقْضِ مَا أَنْتَ قَاضٍ *doom then what doom thou wilt* (for قَاضِيهِ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as أَنَا عِنْدَ مَنْ أَنْتَ *I am at the house of the same person as thou* (for أَنْتَ عِنْدَهُ); مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ *I passed by the same person as Sulèimān did* (for مَرَّ بِهِ); وَيَشْرَبُ مِمَّا تَشْرَبُونَ *and he drinks of what ye drink* (for تَشْرَبُونَ مِنْهُ); وَقَدْ كُنْتَ تُخْفِي حُبَّ سَمْرَاءَ حِقْبَةً فَبُحْ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَائِحُ *thou didst conceal thy love of Sèmrā for a time, but now disclose what thou wilt of it* (لَانَ by poetic license for أَلَانَ, منها *of her* = مِنْ حُبِّهَا *of love of her*, and بَائِحُ for بِهِ بَائِحُ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as مَرَرْتُ بِالَّذِي مَرَرْتُ بِهِ عَلَى زَيْدٍ *I passed by him on whose account thou didst pass by Zèid* (where بِ in بِالَّذِي is لِلْإِلْصَاقِ, whilst in بِهِ it is لِلسَّبَبِيَّةِ, §. 56, rem. *d*); زَهِدْتُ فِي الَّذِي رَغِبْتَ فِيهِ *I have*

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had no longing after that which thou desiredst (not فِى ٱلَّذِى رَغِبْتَ).

REM. *a.* The عَائِدٌ after ٱلَّذِى originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as نَحْنُ ٱلَّذِينَ أَصْبَحُوا إِصْبَاحًا *it is we who arose early.* More usually, however, the عَائِدٌ is brought into agreement with the word to which it refers (compare §. 172, rem. *b*) ; as أَنَا ٱلَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ *I am he whom his* (lit. *my*) *mother named Ḥaidara* (*Lion*)*; أَنَا ٱلَّذِى يَجِدُونِى فِى صُدُورِهِمْ *I am he whom they find* (*a choking morsel*) *in their chests* or *throats* (يَجِدُونَنِى for يَجِدُونِى); أَلَسْتَ ٱلْعَبْدَ ٱلْأَسْوَدَ ٱلَّذِى كُنْتَ تُرَاعِينَا بِمَوْضِعِ كَذَا *art thou not the negro slave, who used to attend upon us in such and such a place?*

REM. *b.* On the occasional use of ٱلْ in the sense of ٱلَّذِى see vol. I., §. 345, rem. *b.*

4. *Copulative Sentences.*

176. We have already spoken of the difference between the copulative particles وَ and فَ in vol. I., §. 366, *a*, *b*. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite

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* سَمَّتْنِ by poetic license for سَمَّتْنِى, and حَيْدَرَهْ in rhyme for حَيْدَرَةَ. Another reading is سَمَّتْنِى أُمِّى.

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verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as حَضَرْتُ أَنَا وَيَعْقُوبُ *I and Ya'kūb (Jacob) were present;* أَتَى هُوَ وَأَصْحَابُهُ *he and his companions came;* فَاذْهَبْ أَنْتَ وَرَبُّكَ *go therefore, thou and thy Lord;* اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ *do thou and thy wife dwell in the garden;* لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ *verily ye and your fathers have been in clear error.* Exceptions are very rare; as, in a verse, قُلْتُ إِذْ أَقْبَلَتْ وَزُهْرٌ تَهَادَى *I said, when she and (other) fair (women) advanced with elegant gait* (تَهَادَى for تَتَهَادَى). If, however, the verb has a pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as أَكْرَمْتُكَ وَزَيْدٌ *I and Zèid have shown thee honour;* جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ *gardens of everlasting rest, into which they shall enter and those who are righteous.*— This form of expression may be varied by repeating the verb after وَ, but even then the separate pronoun is still usually employed; as حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ.

178. If a substantive be connected by وَ with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ *and keep away from me and*

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my sons our worshipping idols; أَجْلَاهُ وَقَوْمَهُ *he made him and his people emigrate.* But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word إِيَّا (vol. I., §. 188) or to the repeated verb; as قَتَلَهُ وَإِيَّاهَا, or قَتَلَهُ وَقَتَلَهَا, *he killed him and her.* If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as رَأَيْتُكَ وَزَيْدًا *I saw thee and Zèid;* قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ *he killed him and those of his family who were with him,* or قَتَلَهُ هُوَ وَمَنْ الخ, or قَتَلَهُ وَقَتَلَ مَنْ الخ.

179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; as رَبِّكُمْ وَرَبِّ آبَائِكُمْ *your and your fathers' Lord.* The form كِتَابُكَ أَنْتَ وَزَيْدٍ, *thy book and Zèid's,* is of rarer occurrence, except with the suffixes of the third person, as إِتِّفَاقُهُ هُوَ وَأَخِيهِ *his and his brother's agreement.* If a substantive be connected by وَ with the pronominal suffix of a preposition, the preposition must be repeated; as لِي وَلِأَخِيهِ *to me and his brother.* This rule is occasionally violated in poetry, scarcely ever in prose; as فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرِهَا *and balked is he who is scorched by it* (war) *and its flame;* فَاذْهَبْ فَمَا بِكَ وَالْأَيَامِ مِنْ عَجَبٍ *be off then, for there is nothing strange in thee or the times.*

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Rem. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as بَنُو ٱلْمَلِكِ وَبَنَاتُهُ *the king's sons and daughters.* On an exception see §. 78, rem. *b;* it is common in later prose writers, as مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ *Moses mentions (by name) the sons and grandsons of Noah,* for أَوْلَادَ آدَمَ وَأَحْفَادَهُ; أَطْيَبُ وَأَحْلَى نَوْمَةٍ *a most pleasant and sweet slumber,* for أَطْيَبُ نَوْمَةٍ وَأَحْلَاهَا.

180. The negative particle لَا, when it follows وَ, connecting two nouns, supplies the place of a preceding negative sentence (see §. 160); as لَمْ يَبْقَ أَبِي وَلَا أُمِّي *neither my father nor my mother remains alive,* where وَلَا is equivalent to وَلَمْ تَبْقَ; لَمْ تَعْلَمُوا أَنْتُم وَلَا آبَاؤُكُم *ye have not known, nor your fathers;* لَوْ شَاءَ ٱللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا *if God had pleased, we would not have given Him companions, nor our fathers.* If the two nouns be both separate words, لَا is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ *there has been neither combat nor dispute between us.* — Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative لَا with the conjunction وَ; as مَا أَمْكَنَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا *it was impossible for me to do anything or to conclude anything,* where وَلَا is equivalent to وَمَا أَمْكَنَنِي أَنْ.

181. When two verbs, connected by وَ and referring to the

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same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as بَغَى وَاعْتَدَيَا عَبْدَاكَ, or بَغَيَا وَاعْتَدَى عَبْدَاكَ, *thy two servants acted insolently and with violence;* يُحْسِنُ وَيُسِيءُ ٱبْنَاكَ, or يُحْسِنَانِ وَيُسِيئَانِ ٱبْنَاكَ, *thy two sons do good and evil.* This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find يُحْسِنُ ٱبْنَاكَ وَيُسِيئَانِ, بَغَى عَبْدَاكَ وَاعْتَدَيَا. It is called by the grammarians ٱلتَّنَازُعُ فِي ٱلْعَمَلِ, *the conflict in regard to government.* Some further illustrations of it are given in the remarks.

REM. *a.* Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. 1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as ضَرَبْتُ وَضَرَبَنِي زَيْدٌ *I struck (Zèid) and Zèid struck me.* Some Arab grammarians, however, allow the first verb a pronominal complement; as ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ; إِذَا كُنْتَ تُرْضِيهِ وَيُرْضِيكَ صَاحِبٌ *when thou satisfiest a friend and he satisfies thee.* 2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141, etc.; as ضَرَبَنِي وَضَرَبْتُهُمَا ٱلرَّجُلَانِ, ضَرَبَنِي وَضَرَبْتُهُ زَيْدٌ *the two men struck me and I struck them.* The omission of the pronominal complement is rare; as ضَرَبَنِي وَضَرَبْتُ ٱلرَّجُلَانِ, ضَرَبَنِي وَضَرَبْتُ زَيْدٌ; بِعُكَاظَ يُعْشِي ٱلنَّاظِرِينَ إِذَا هُمُ لَمَحُوا شُعَاعُهُ ٱلسِّلَاحُ *at 'Okāz the sheen, or gleam, (of weapons,) dazzles the eyes of the beholders when they look at it.*

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The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as ضَرَبَنِي وَضَرَبْتُ زَيْدًا (*Zèid*) *struck me and I struck Zèid,* ضَرَبَانِي وَضَرَبْتُ ٱلرَّجُلَيْنِ *the two* (*men*) *struck me, and I struck the two men;* ضَرَبُونِي وَضَرَبْتُ ٱلظَّالِمِينَ *they* (*the evildoers*) *struck me, and I struck the evildoers.* All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being ضَرَبَنِي ٱلرَّجُلَانِ, ضَرَبْتُ زَيْدًا وَضَرَبَنِي ضَرَبْتُ ٱلظَّالِمِينَ, ضَرَبْتُ ٱلرَّجُلَيْنِ وَضَرَبَانِي, ضَرَبَنِي ٱلظَّالِمُونَ وَضَرَبْتُهُمْ, وَضَرَبْتُهُمَا وَضَرَبُونِي.

Rem. *b.* In the case of a verb which must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by إِيَّا and a pronominal suffix. For example, we may translate *I was sick and Zèid was sick* by كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا, or كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا, or lastly كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا إِيَّاهُ, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ إِيَّاهُ, or وَكَانَ زَيْدٌ مَرِيضًا.

Rem. *c.* Almost the same thing takes place after the verbs ظَنَّ *to think, believe,* حَسِبَ *to think, reckon, suppose,* etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as ظَنَنْتُ زَيْدًا عَالِمًا *I thought Zèid learned.* The predicate of the clause, which serves as complement to the فِعْلُ ٱلْقَلْبِ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فِعْلُ ٱلْقَلْبِ in the one proposition, may in the other be the subject of the clause

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which is dependent upon the فِعْلُ ٱلْقَلْبِ. When this is the case, we may, in accordance with rem. *b*, translate such a phrase as *Zèid thought me learned and I thought him learned* by ظَنَّنِي وَظَنَنْتُ زَيْدًا عَالِمًا, or ظَنَّنِي وَظَنَنْتُ زَيْدًا عَالِمًا إِيَّاهُ, or lastly ظَنَّنِي إِيَّاهُ وَظَنَنْتُ زَيْدًا عَالِمًا. The first of these modes of expression is the most common, but all three are rare, the natural and usual construction being ظَنَّنِي زَيْدٌ عَالِمًا وَظَنَنْتُهُ إِيَّاهُ. If the subjects differ in gender or number, the predicate must be repeated; as أَظُنُّ وَيَظُنَّانِي أَخًا زَيْدًا وَعَمْرًا أَخَوَيْنِ *I think Zèid and 'Amr two brothers* (*of mine*), *and they think me a brother* (*of theirs*).

182. The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles وَ and فَ, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use وَ, for example, where we would prefer a disjunctive or adversative particle; as ٱللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ *God knows, but ye do not know.* In such cases, however, وَ has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves.—The Arabs also use وَ and فَ with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e. g. سَجَدَ فَأَطَالَ *he prostrated himself and made long* (*his prostration*), equivalent to *he prostrated himself for a long time,* instead of أَطَالَ ٱلسُّجُودَ, as we may also say (see §. 140).

183. The particle وَ in Arabic, like its equivalents in the

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other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that —

a) The clause descriptive of the state is nominal; as قَامَ عَادَ إِلَيَّ وهو مصقوع زيد وهو باكٍ *Zèid rose up weeping; he returned to me beaten;* جَاءَتْ مِنْ عِنْدِهِ وهي مُخَرَّقَةُ الثِّيَابِ بَاكِيَةٌ *she came from his house with her clothes in tatters, crying;* إِنْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ النَّاسِ وهو حَيٌّ *two generations of men passed away in his time, whilst he still lived;* كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وهي خَاوِيَةٌ عَلَى عُرُوشِهَا *like him who passed by a town, falling down upon its roofs* (in ruins, its walls falling in upon its fallen roofs); كَذَبْتُمْ وأنتم تعلمون *ye lied, knowing* (*that ye did so*), *ye lied wittingly,* in which example the nominal circumstantial clause has a finite verb for its predicate; ذَهَبَ زيد وقد وعمرو باقٍ *Zèid went away, whilst 'Amr remained;* أَغْتَدِي والطَّيْرُ في وُكُنَاتِهَا *and sometimes I go forth early, whilst the birds are* (*still*) *in their nests,* where the circumstantial clause has a distinct subject; ذَهَبَ زيد وعمرو يشتغل *Zèid went away, whilst 'Amr was busy,* where the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We sometimes find a nominal clause merely appended to the preceding proposition, without وَ, as اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ *get*

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ye down, the one of you an enemy to the other; جَآءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ *Zèid came with his hand on his head;* لَقِيتُهُ عَلَيْهِ جُبَّةُ وَشْيٍ *I met him wearing an embroidered coat;* and even without a pronoun, as مَرَرْتُ بِٱلْبُرِّ قَفِيزٌ بِدِرْهَمٍ *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham* (for قَفِيزٌ مِنْهُ).

b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by وَقَدْ; as لِمَ تُؤْذُونَنِى وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ ٱللّٰهِ إِلَيْكُمْ *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle قَدْ be not employed, وَ must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as جَآءَ زَيْدٌ يَضْحَكُ *Zèid came laughing;* جَآءَ ٱلْأَمِيرُ تُقَادُ ٱلْجَنَائِبُ بَيْنَ يَدَيْهِ *the ĕmīr came with led horses preceding him* (a very common construction, see §. 8, *e*).

c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by وَلَمْ, or the Imperfect Indicative, preceded by وَمَا; as أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ *or has said, 'Something has been revealed to me', whilst nothing has been revealed to him;* وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *but they deceive only themselves, without knowing it.* In this case وَ is often dropped; as فَٱنْقَلَبُوا بِنِعْمَةٍ مِنَ ٱللّٰهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوٓءٌ *and so they returned, (laden) with favours and benefits from God, without any harm*

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having touched them. Where the negation is expressed by لَا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لِارْتِفَاعِ قَبِيلَةٍ دَخَلُوا السَّمَاءَ دَخَلْتُهَا لَا أَحْجُبُ *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هٰذَا غِنَاؤُهَا وَقَدْ أَسَنَّتْ *such is her singing, now that she has grown old;* وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا *and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children?* Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ *or come unto you, their hearts being reluctant to fight against you;* الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *who, having remained (at home), said of their brethren* (who went out to battle), *'If they had taken our advice, they would not have been killed';* مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَائِهِمْ وَقُتِلْتُ دُونَ رِجَالِهَا لَا تَبْعَدِ *what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands?* رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَى جُنْدِهِ *we saw him enraged against Zèid, who was in command of his army.*

e) The clause descriptive of the state is verbal and negative,

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the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَاءَ زَيْدٌ وَمَا رَكِبَ *Zèid came without having ridden*; جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ, or مَا قَامَ أَبُوهُ, *Zèid came without his father having stood up.*

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَاوُ ٱلْحَالِ, *the wāw of the state, condition* or *circumstance*, and وَاوُ ٱلِٱبْتِدَآءِ, *the wāw of commencement*. The clause itself is called جُمْلَةٌ حَالِيَّةٌ.

5. *Adversative, Restrictive, and Exceptive Sentences.*

184. The principal adversative particles in Arabic are لَا, لٰكِنْ, or لٰكِنَّ, and بَلْ.

a) لَا is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَالِمٌ لَا جَاهِلٌ *Zèid is learned, not ignorant*; خُذْ زَيْدًا لَا عَمْرًا جَاءَنِي زَيْدٌ لَا عَمْرٌو *Zèid came to me, not 'Amr*; *take Zèid, not 'Amr.*

b) لٰكِنْ or لٰكِنَّ (also, especially in Maġribī Mss., لَاكِنْ, لَاكِنَّ), which is often preceded by وَ, is more particularly opposed to a preceding negative proposition or a prohibition; as جَاءَنِي زَيْدٌ لٰكِنَّ عَمْرًا لَمْ يَجِئْ *Zèid came to me, but 'Amr did not come*; لَا تَضْرِبْ زَيْدًا لٰكِنْ عَمْرًا وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ *do not beat Zèid, but 'Amr*; *and they did not injure us, but they injured themselves*; فَلَا صَدَّقَ وَلَا صَلَّى وَلٰكِنْ كَذَّبَ وَتَوَلَّى *for he*

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neither believed nor prayed, but deemed (the truth) a lie and turned away; يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَاذِلِي وَلٰكِنَّنِي مِنْ حُبِّهَا لَعَمِيدُ *my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدُ in rhyme for عَمِيدٌ); إِنَّ ٱبْنَ زَرْقَاءَ لَا تُخْشَى بَوَادِرُهُ لٰكِنْ وَقَائِعُهُ فِي ٱلْحَرْبِ تُنْتَظَرُ *no errors of sudden passion are feared in 'Ibn Zarḳā, but his onslaughts in battle are looked for (with dread).* When introducing a nominal clause, لٰكِنَّ requires the subject to be put in the accusative (see §. 36), whereas لٰكِنْ leaves it in the nominative; as وَمَا كَفَرَ سُلَيْمَانُ وَلٰكِنَّ ٱلشَّيَاطِينَ كَفَرُوا *and Solomon was not unbelieving, but the devils were unbelieving;* لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِي ضَلَالٍ مُبِينٍ *but the evildoers are today in manifest error.*

REM. لٰكِنْ and لٰكِنَّ are said to be used لِلِٱسْتِدْرَاكِ *to rectify* or *emend* (the previous statement).

c) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid stood up—not so, it was 'Amr;* مَا قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid did not stand up, but 'Amr (stood up);* لَا تَضْرِبْ زَيْدًا بَلْ إِضْرِبْ عَمْرًا *beat Zèid—no, 'Amr;* مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ *we do not see that ye are in any way*

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قَالُوا قُلُوبُنَا غُلْفٌ بَلْ *superior to us—nay, we think you liars;* لَعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ *they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief;* خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَوْبَ الْحَيْوَةِ *they stripped him of his dress, nay, also of the garment of life;* أَأَنْتَ رَجُلٌ أَمِ امْرَأَةٌ فَقَالَتْ بَلِ امْرَأَةٌ يَا مَوْلَاىَ *art thou a man or a woman? And she said, A woman* (lit., *not a man, but a woman*) *O my master.* Sometimes it is strengthened by the addition of لَا; as وَمَا هَجَرْتُكِ لَا بَلْ زَادَنِى شَغَفًا هَجْرٌ وَبُعْدٌ *and I have not abandoned thee; no, on the contrary, separation and distance have increased my love.*

REM. After a negative proposition or a prohibition, بَلْ is said to be used لِلْاِسْتِدْرَاكِ (see above, *b*, rem.); after an affirmative proposition or a command, لِلْاِضْرَابِ *to denote turning away*, or *digressing*, from what preceded (عَنِ الْأَوَّلِ).

185. The particle إِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, *particle of limitation* or *restriction*. It stands at the beginning of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare §. 36, rem. *b*, *d*); as إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ *we are only mocking (at them);* إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ *the obligatory alms are only for the poor;* إِنَّمَا تَلِدِينَ فِى كُلِّ عُمْرِكِ وَاحِدًا أَوِ اثْنَيْنِ *thou givest*

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birth in thy whole life to only one or two; إِنَّمَا أَخْشَى سَيْلَ تَلْعَتِي *I fear the overflow only of my own streamlet.*

186. *a*) The most important of the exceptive particles is إِلَّا, compounded of إِنْ, *if*, and لَا, *not* (see vol. I., §. 367, *e*). The exception (اَلِاسْتِثْنَاء) is considered to be of three kinds: اَلِاسْتِثْنَاء اَلْمُتَّصِل, in which the thing excepted (اَلْمُسْتَثْنَى) is *joined to*, or of the same kind as, the general term (اَلْمُسْتَثْنَى مِنْهُ *that from which the exception is made*); اَلِاسْتِثْنَاء اَلْمُنْقَطِع, in which the exception is *severed from*, or wholly different in kind from, the general term; and اَلِاسْتِثْنَاء اَلْمُفْرَغ, or *the empty exception*, in which the general term is not expressed. The rules for the construction of the exception are as follows.

α) When the thing excepted is placed after the general term, and the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ اَلْقَوْمُ إِلَّا زَيْدًا *the people stood up, except Zèid;* مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا *I passed by the people, except Zèid;* فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ *and they drank of it, save a few of them.*

β) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (اِسْتِفْهَام بِمَعْنَى اَلنَّفْي) or

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إِسْتِفْهَامٌ إِنْكَارِيٌّ), the exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلُ بَعْضٍ مِنَ الْمُسْتَثْنَى مِنْهُ, §. 139, rem. *b*, 2, *b*), but the latter construction is preferred; as مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ, (or إِلَّا زَيْدًا) مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ *let no one stand up but Zèid* (or إِلَّا زَيْدًا), هَلْ مَرَرْتَ بِأَحَدٍ إِلَّا زَيْدٍ *hast thou passed by any one but Zèid* (or إِلَّا زَيْدًا)? مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ *they would not do it, save a few of them*; وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللّٰهُ *and who forgives sins save God?* Sometimes the place of الْمُسْتَثْنَى مِنْهُ is occupied by a preposition and its complement (جَارٌ وَمَجْرُورٌ) or the like, which does not however affect the construction of the exception; as مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ, where مِنْ أَحَدٍ = أَحَدٌ; مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا, where مِنْ أَحَدٍ = أَحَدًا; لَا أَحَدَ فِي الدَّارِ إِلَّا عَمْرٌو *there is no one in the house but 'Amr*, = مَا زَيْدٌ or لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ; لَا فِي الدَّارِ أَحَدٌ بِشَيْءٍ إِلَّا شَيْءٍ لَا يُعْبَأُ بِهِ, *Zèid is nothing but a thing of no account*; أَبَنِي لُبَيْنَى لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَضُدٌ *ye Bènū Lubèinā, ye are no hand but a hand that lacks an arm.*— On the contrary, if the thing excepted is wholly different in kind from the general term, the preference is usually given

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to the accusative, in accordance with the dialect of ēl-Ḥigāz; as مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا *no one* (i. e. *no person*) *came to me, but an ass;* مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا *the people did not stand up, but an ass;* but the Tèmīmites adopt the permutation, as مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارٍ, مَا قَامَ الْقَوْمُ إِلَّا حِمَارٌ.—If the general term is not expressed, the thing excepted is put in whatever case the general term would have been, had it been expressed; as مَا جَاءَنِي إِلَّا زَيْدٌ, مَا مَرَرْتُ إِلَّا بِزَيْدٍ, (not زَيْدًا) لَمْ يَضْرِبْ إِلَّا زَيْدًا (for had the general term been expressed, we should have said مَا جَاءَ أَحَدٌ, مَا مَرَرْتُ بِأَحَدٍ, and لَمْ يَضْرِبْ أَحَدًا); فَلَمْ يَدْرِ إِلَّا اللّٰهُ مَا هَيَّجَتْ لَنَا عَشِيَّةَ إِنَاءَ الدِّيَارِ وِشَامُهَا *and none but God knew what (feelings the sight of) her embroidery excited in us on the evening when the abodes (of her people) were far away.*

γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as قَامَ الْقَوْمُ إِلَّا زَيْدًا. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as فَمَا لِيَ إِلَّا آلَ أَحْمَدَ شِيعَةٌ وَمَا لِيَ إِلَّا مَشْعَبَ الْحَقِّ مَشْعَبُ *I have no helpers but the family of 'Aḥmād* (Muḥammad), *and I have no way but the way of truth;* فَمَا زَادَ إِلَّا ضِعْفَ مَا بِي كَلَامُهَا *but conversing with her only doubled my pain* (lit. *what was in me*); but فَإِنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا النَّبِيُّونَ شَافِعُ

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and they expect from him (Muḥammad) *intercession, when there is no intercessor save the prophets;* مَا لِي إِلَّا أَخُوكَ نَاصِرٌ *I have no helper but thy brother;* instead of أَخَاكَ and اَلنَّبِيِّينَ.

REM. *a.* If several exceptions are specified, the following rules are observed. 1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا. 2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا اَلْقَوْمُ; مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا اَلْقَوْمُ. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَامَ اَلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of اَلْمُسْتَثْنَى مِنْهُ, and the others are put in the accusative, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا (but إِلَّا زَيْدًا in the accusative is rare). 3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا in the accusative is preferable to the permutative in the nominative.

REM. *b.* If the repetition of إِلَّا be merely emphatic (لِلتَّوْكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction وَ; e. g. مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ *I passed by no one but Zèid—but thy brother*, meaning *but Zèid thy brother*, إِلَّا زَيْدٍ قَامَ اَلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا أَخِيكَ; *the people stood up, except Zèid and*

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except 'Amr, only slightly more emphatic than إِلَّا زَيْدًا وَعَمْرًا *except Zèid and 'Amr*; هَلِ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا وَإِلَّا طُلُوعُ الشَّمْسِ ثُمَّ غِيَارُهَا *is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting?* where the second إِلَّا is a لَغْوٌ or superfluous word, which does not count in the construction; مَا لَكَ مِنْ شَنْجَكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ وَإِلَّا رَمَلُهُ *thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot*, for إِلَّا عَمَلُهُ رَسِيمُهُ وَرَمَلُهُ (شَنْجَكَ by license for شَنَجَكَ, but others read شَيْخِكَ).

Rem. *c*. The exception after إِلَّا may also be expressed by a sentence, which may be introduced by وَ, وَقَدْ, أَنْ, etc.; as مَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ *We have never sent a prophet to any city without our afflicting its people with adversity and trouble*; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا *no leaf falls but He knows it*; مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ *I have seen no one than whom Zèid was not better*; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *do not die then unless ye be Muslims*; مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي قَلْبِي أَكْثَرُ مِنْهُ *there is no emotion in thy heart but there is a stronger one in mine*; فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَتِي قَدْ أَقْبَلَتْ *and I had not waited long but my girl came up*; فَمَا أَشْعُرُ إِلَّا وَقَدْ جَاءَتْ مِنْ عِنْدِهِ *and before I was aware (of it), she had come from his house*; فَمَا حَلَلْتُهَا إِلَّا وَقَدْ ذَهَبَ الرَّجُلُ *and before I had unloosed it* (my foot), *the man was gone*; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ *can they expect but that God should come to them overshadowed by clouds?* The phrase نَشَدْتُكَ اللَّهَ (بِاللَّهِ) إِلَّا فَعَلْتَ *I beseech thee by God to do (it)*, is explained by مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ *I beg of thee nothing but thy doing (it)*, equivalent to أُقْسِمُ عَلَيْكَ إِلَّا فَعَلْتَ (compare §. 59, rem. *a*).

Rem. *d*. إِلَّا is sometimes strengthened by prefixing to it اللَّهُمَّ *O*

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God! as اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ ٱلْجُوعِ *unless indeed the fire of hunger be kindled.*

REM. *e.* إِلَّا is very rarely used in poetry with pronominal suffixes; as فَمَا لِي عَوْضٌ إِلَّاهُ نَاصِرُ وَمَا عَلَيْنَا *and I have never any helper but Him;* إِذَا مَا كُنْتِ جَارَتَنَا أَن لَّا يُجَاوِرَنَا إِلَّاكِ دَيَّارُ *and it is nothing to us, when thou art our neighbour, that no one is near to us but thee.*

REM. *f.* The exception is sometimes suppressed after إِلَّا, as in the phrase لَيْسَ إِلَّا (compare لَيْسَ غَيْرُ and لَا غَيْرُ, §. 82, *d*); e. g. فَأَمَّا مَا عَدَا وَمَا خَلَا فَلِلنَّصْبِ لَيْسَ إِلَّا *as regards* mā 'adā *and* mā ḫalā, *they are used with the accusative, not otherwise;* اَلْفَاعِلُ وَاحِدٌ لَيْسَ إِلَّا *the agent is one (in kind), no more.*

b) غَيْر (see §. 82, *d*), is often used in the sense of *besides, except, but.* It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ; e. g. قَامَ ٱلْقَوْمُ غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا); مَا قَامَ غَيْرُ زَيْدٍ (= إِلَّا زَيْدٌ), better than غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا); مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ (= إِلَّا حِمَارًا), rather than غَيْرُ حِمَارٍ (= إِلَّا حِمَارٌ).

REM. *a.* إِلَّا is sometimes used as a تَابِعٌ, when we should rather have expected غَيْر, and is then followed by a substantive in the same case as that which precedes it; e. g. لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would certainly have gone to ruin;* أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا ٱلْأَصْوَاتُ إِلَّا بُغَامُهَا *she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her*

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own murmured cry; وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا ٱلْفَرْقَدَانِ *and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers.* The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شِبْهُهُ), such as a substantive defined by the article used لِلْجِنْسِ.

Rem. *b.* The construction of سِوَى (see §. 82, *e*) in the sense of *besides, except,* is similar to that of غَيْرَ; as قَامَ ٱلْقَوْمُ سِوَى زَيْدٍ (=غَيْرَ زَيْدٍ); وَلَمْ يَبْقَ سِوَى ٱلْعُدْوَانِ *and there was nothing left but violence* (=غَيْرُ ٱلْعُدْوَانِ).

c) The verbal clauses مَا خَلَا, *what is free from,* and مَا عَدَا, *what goes beyond,* are often used in the sense of *except, but,* and govern the accusative; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا *and they made them alight, except 'Abbās;* أَلَا كُلُّ شَيْءٍ مَا خَلَا ٱللّٰهَ بَاطِلُ *verily everything, except God, is vanity* (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِي خَبَرِ ٱلْمُبْتَدَإِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ فِيهِ مَا خَلَا جَوَازَ تَقْدِيمِهِ *all that has been said regarding the ḫabar of the mubtada', as to its kinds and states and conditions, holds regarding it* (the ḫabar of 'inna), *except the allowability of placing it first;* ذُقْتُ أَنْوَاعَ ٱلْحَلْوَاءِ مَا عَدَا ٱلْخَبِيصَ *I have tasted all kinds of sweetmeats, except the ḫabīṣ.* — When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبُ ٱلْكُوفِيِّينَ خَلَا ٱلْفَرَّاءَ أَنَّهَا تَعْمَلُ عَمَلَ لَيْسَ *and the opinion of the Kūfīs, except el-Farrā,*

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is that it governs in the same way as lèisa ; وَمَا حَوْلَ خَمْسَةَ آلَافٍ مِنَ الْمُسْلِمِينَ وَالْمُتَاوِلَةِ وَالْيَهُودِ عَدَا النِّسَاءِ وَالْاَوْلَادِ *and about* 5000 *Muslims and Metāwila and Jews, besides the women and children ;* خَلَا اللّٰهَ لَا أَرْجُو سِوَاكَ *saving God, I have no hope but in thee ;* لَبِسْتُ الْمَلَابِسَ الْفَاخِرَةَ خَلَا السَّوَادِ *I have worn all sorts of splendid garments, except black ;* أَبَحْنَا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا الشَّمْطَاءَ وَالطِّفْلِ الصَّغِيرِ *we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.* — These words may of course, like إِلَّا, غَيْرَ, and سِوَى, be followed by a clause commencing with أَنْ or أَنَّ ; as خَلَا أَنَّ إِنْ *except that* (*the conditional*) تَجْعَلُ الْفِعْلَ لِلْاِسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا *'in turns the verb into a future, though it be* (*in form*) *a past ;* خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ النَّكِرَةِ مِنَ الْمَعْرِفَةِ إِلَّا مَوْصُوفَةً *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of بَيْدَ (rarely مَيْدَ), used in an اِسْتِثْنَاءٍ مُنْقَطِعٍ ; as زَيْدٌ كَثِيرُ الْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ *Zèid is wealthy, but he is stingy ;* أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ وَاسْتُرْضِعْتُ فِي بَنِي سَعْدِ بْنِ بَكْرٍ *I have the purest pronunciation of the letter ḍād, but I am of Ḳorèiś, and I was put out to nurse among the Bènū Sa'd 'ibn Bèkr* (words of tho Prophet).

d) حَاشَى (lit. *he excepted*) or حَاشَا, rarely حَاشَ and حَشَى, is

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construed with the genitive or the accusative; as أَحسَنتُ إِلَى الاكَابِرِ والاصَاغِرِ حَاشَى البَرَامِكَةِ *I have benefited the high and the low, except the family of Barmèk;* حَاشَا أَبِى ثَوبَانَ إِنَّ بِهِ ضِنًّا عَنِ المَلحَاةِ وَالشَّتمِ *except 'Abū Ṭaubān, — verily he is sparing of abuse and foul words;* حَاشَى قُرَيشًا فَإِنَّ اللهَ فَضَّلَهُم عَلَى البَرِيَّةِ بِالإِسلَامِ وَالدِّينِ *except Ḳorèiš, for verily God hath given them the superiority over all creation through ẽl-'Islām and the (true) religion;* اَللّٰهُمَّ اغفِر لِى وَلِمَن يَسمَعُ حَاشَى الشَّيطَانَ وَأَبَا الاَصبَغِ *O God, pardon me and those who hear, except Satan and 'Abu 'l-'Aṣbaġ.* It is rarely preceded by مَا; as أُسَامَةُ أَحَبُّ النَّاسِ إِلَىَّ مَا حَاشَى (or حَاشَ) فَاطِمَةَ *'Usāma is the dearest of mankind to me, except Fāṭima* (words of the Prophet); فَأَمَّا النَّاسُ مَا حَاشَا قُرَيشًا فَإِنَّا نَحنُ أَفضَلُهُم فَعَالًا *and as regards mankind, except Ḳorèiš, we are the noblest of them in deeds.*

e) لَيسَ and لَا يَكُونُ are also occasionally used, in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as قَامَ القَومُ لَيسَ زَيدًا, or لَا يَكُونُ زَيدًا. Here the grammarians suppose an ellipse of the subject, بَعضُهُم. With pronominal suffixes we may say لَيسَنِى and لَيسِى (as well as لَيسَ إِيَّاىَ), لَيسَكَ, etc.; e. g. إِذ ذَهَبَ القَومُ الكِرَامُ لَيسِى *since the noble have departed, except me;* لَيتَ هٰذَا اللَّيلَ شَهرٌ لَا نَرَى فِيهِ غَرِيبًا لَيسَ إِيَّاىَ وَإِيَّاكِ وَلَا نَخشَى رَقِيبًا *would that this night were a (whole) month, during which we might see no*

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stranger, but only me and thee, and might fear no spy; مَا وُصِفَ لِي أَحَدٌ فِي ٱلْجَاهِلِيَّةِ فَرَأَيْتُهُ فِي ٱلْإِسْلَامِ إِلَّا رَأَيْتُهُ دُونَ ٱلصِّفَةِ لَيْسَكَ *no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) el-'Islām, but I found him inferior to the description, save thee* (words of the Prophet to Zèidu 'l-Hail).

f) لَا سِيَّمَا *especially, above all* (see vol. I., §. 364, *e*), may be construed either with the nominative or the genitive; as وَهِيَ كَنِيسَةٌ تُعَظِّمُهَا ٱلنَّصَارَى غَايَةَ ٱلتَّعْظِيمِ وَلَا سِيَّمَا مُلُوكُ ٱلْفِرَنْجِ *and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans;* وَلَا سِيَّمَا يَوْمٌ بِدَارَةِ جُلْجُلِ *but especially a day in the valley of Gulgul.* The word سِيَّ is the accusative of the noun سِيٌّ *an equal* (see §. 39), and, if the construction with the genitive be adopted, مَا is regarded as redundant (compare §. 70, rem. *f*). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or وَقَدْ (compare rem. *c*), follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ *especially in thy presence;* وَعَلَيْكَ بِٱلتَّحَمُّلِ لَا سِيَّمَا مِنَ ٱلسُّفَهَاءِ *take care to bear insults patiently, especially from fools;* لَا سِيَّمَا وَأَنْتَ فِي زِيِّ ٱلْخَلِيفَةِ وَلِبَاسِهِ *especially since thou art in the garb of the caliph and his dress;* لَا سِيَّمَا وَقَدْ أَغْدَفَ جُنْحُ ٱلظَّلَامِ *especially as the shadow of darkness has fallen.* Later writers incorrectly use

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هٰذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سِيَّمَا فِي زَمَنِ الْغَلَاءِ, without لَا; as سِيَّمَا *this, notwithstanding his excessive kindness to him, especially in time of dearth.*

6. *Conditional and Hypothetical Sentences.*

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle فَ at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not required to do so. This is the case —

a) When the apodosis is a nominal sentence; as إِنْ قُلْتَ هٰذَا فَأَنْتَ مِنَ الْكَافِرِينَ *if thou sayest this, thou art one of the unbelievers;* إِنْ عَصَى فَوَيْلٌ لَهُ *if he be disobedient, woe to him!* إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ *if ye do, it will be a crime in you* (lit. *attaching to you*); إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ *if ye are in doubt about the resurrection, verily we have created you;* أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى *by whichsoever (name) ye call (upon Him), His are the best names.* In this case, after a conditional إِنْ or إِذَا, we may substitute for فَ the so-called إِذَا الْفُجَائِيَّةُ (see vol. I., §. 368, rem. *e*), as وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ *and if evil befal them for what their hands have previously wrought, lo they despair;* provided always that the nominal sentence does not partake of the nature

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of an imperative (as in the above فَوَيْلٌ لَهُ), and is not introduced by a negative or إِنْ.

b) When the apodosis is a verbal sentence, but the verb is a مَاضٍ جَامِدٌ or defective perfect (without imperfect or maṣdar), such as لَيْسَ *he is not*, عَسَى *perhaps he is*, نِعْمَ *how good is*, and the like; e. g. مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ بِأَهْلِ الْعِلْمِ *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science;* إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ *if ye give alms openly, it is well.*

c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي *if ye love God, follow me;* مَنْ شَاءَ أَنْ يَحْتَوِيَ أَمَالَهُ جُمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرْكِهَا جَمَلًا *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.*

d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles سَ, سَوْفَ, and قَدْ, or one of the negative particles مَا, لَنْ, and لَيْسَ; as إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, a brother of his has stolen before (him);* إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ اللهُ لَهُمْ *if thou askest forgiveness for them, God will not forgive them.*

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Rem. *a.* If the perfect in the apodosis conveys a promise or threat (§. 1, *e*), the use of فَ is optional, as the verb really refers to future time.

Rem. *b.* With the negatives لَمْ and لَا, the use of فَ is optional. If فَ be inserted, لَا requires the imperfect indicative after it (§. 17, *c*, *a*).

e) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, *c*); as إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is (has been) torn in front, she has spoken the truth.*

188. The particle لَوْ (Heb. לוּ), which forms hypothetical clauses, and the particle إِنْ (Heb. אִם), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.*

Rem. *a.* لَوْ is sometimes used optatively (compare לוּ *O si, utinam*), as وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ *and if thou couldst see* (= *couldst thou but see*) *when they are set before their Lord!* وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ *and if those who disbelieve knew* (= *did those who disbelieve but know*) *the time when they shall not (be able to) keep off the fire (of hell) from their faces!* Especially after وَدَّ *to love, wish, like*; as يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *one of them would fain be kept alive a thousand years*; وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ *a party among the people of the Book would fain lead you astray.*

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REM. *b.* Before nominal clauses لَوْ أَنَّ is used instead of لَوْ; as لَوْ أَنَّكَ دَعَوْتَنِي إِلَى غَيْرِ ذٰلِكَ *if thou hadst asked me to do something else than this*; لَوْ أَنَّ النَّاسَ سَمِعُوا *if the people had heard*; تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا *it* (the soul) *would be glad if there were between itself and it* (the evil it has done) *a wide space.*

189. Sometimes the two particles إِنْ and لَوْ are combined (compare the Aram. אִלּוּ, לֵיךְ); as وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرُ الْمُؤْمِنِينَ مُكَافَاتَكَ *and by my life, if the Commander of the Believers sought to recompense thee*; لَا نُسَلِّمُ لُزُومَ ذٰلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ كَانَ كَذَا *we do not concede the necessity of this, for it is necessary only if it be thus* (*and thus*); يَوَدُّ لَهُ الْكَاتِبُ إِنْ لَوْ كَانَ فِي طَيِّ كِتَابِهِ *because of which* (longing) *the writer would fain be in the inside of his own letter.*

190. The particle لَ is prefixed to the apodosis of hypothetical sentences (see vol. I., §. 361, *c*, γ), like فَ to that of conditional sentences; as لَوْ كَانَ النَّاسُ كُلُّهُمْ عَبِيدِي لَاعْتَقْتُهُمْ *if all mankind were my slaves, I would set them free.* The employment of this particle is, however, unlike that of فَ, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to لَ before a negative apodosis of this sort, introduced by مَا, as فَلَوْ فَتَّشْتَ عَلَى جَمِيعِ الْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شَكْلًا *and if thou didst search all climes, thou wouldst never find any one like her*; but it is never prefixed to لَمْ, in order to avoid the cacophony produced by the repetition of the letter *l*.

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PART FOURTH.

PROSODY.*

I. *THE FORM OF ARABIC POETRY.*

A. THE RHYME.

191. Poetry (اَلشِّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750), — the form

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works: Samuelis Clerici عِلْمُ ٱلْعَرُوضِ وَٱلْقَوَافِي scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii., pp. 615—661; and the more recent grammars, e. g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, كِتَابُ مُحِيطِ ٱلدَّآئِرَةِ فِي عِلْمَيِ ٱلْعَرُوضِ وَٱلْقَافِيَةِ (Beirūt, 1857); نُقْطَةُ ٱلدَّآئِرَةِ, printed as an appendix to the مِصْبَاحُ ٱلطَّالِبِ of Buṭrus ĕl-Bistānī (Beirūt, 1854), and to the كِتَابُ مَجْمُوعِ ٱلْآدَبِ فِى فُنُونِ ٱلْعَرَبِ of Nāṣif ĕl-Yāzigī (2nd edit., Beirūt, 1869); and Ibn Kèisan's كِتَابُ تَلْقِيبِ ٱلْقَوَافِي, in my *Opuscula Arabica* (Leyden, 1859).

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of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *ḳaṣīdas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَائِحُ; a satire, هُجَاءٌ or أُهْجِيَّةٌ, plur. أَهَاجِيُّ; an elegy, رِثَاءٌ, or مَرْثِيَةٌ, plur. مَرَاثٍ; and a poem in the metre *rajèz* (see §. 204), أُرْجُوزَةٌ, plur. أَرَاجِيزُ. Verses set to music are termed أُغْنِيَّةٌ, plur. أَغَانِيُّ.

REM. Rhyme without metre or measure (وَزْنٌ) does not constitute poetry, but merely *rhymed prose*, سَجْعٌ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half of a folding-door*), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرٌ (*a half*), pl. شُطُورٌ and أَشْطُرٌ. The first of these hemistichs is called اَلصَّدْرُ (*the breast*), and the second اَلْعَجُزُ (*the rump*).

193. The rhyme, اَلْقَافِيَةُ, plur. اَلْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a ḳaṣīda must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the whole poem. The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*,

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when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called اَلرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى *to bind fast*). Hence a ḳaṣīda, of which the *rawī* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَائِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

Rem. The letters ا, و and ى cannot be employed as *rawī*, when they are *a*) long vowels, e. g. غَزَا, كِتَابِي; *b*) inflexions of the feminine singular, the dual, and the plural of verbs, e. g. يَقْتُلَا, تَقْتُلِي, قَتَلُوا, اُقْتُلُوا (unless they form a diphthong with a preceding fètḥa, e. g. رَمَوْا, اِرْضَيْ); *c*) inflexions of the dual and plural of nouns; and *d*) the final letters of the pronouns هُوَ, هِيَ, and هَا. The same remark applies to the tènwīn, and to the letter ن of the second energetic form of verbs; as also to the letter ة, when it is not radical, as in رَحْمَهْ for رَحْمَةٌ, كِتَابُهْ for كِتَابُهُ, كِتَابِيَهْ (pausal form for كِتَابِيَ or كِتَابِي). The ة of the pronouns هُ and هَا may, however, be used as *rawī*, if preceded by a long vowel; e. g. عَصَاهَا, عَصَاهُ.

195. The loose ḳāfiya (see §. 193) terminates in what is called اَلصِّلَةُ, *the annex* or *appendix* to the *rawī*, which may be either a long vowel (i. e. ـَا, ـِي, or ـُو), or the letter ة, preceded by one of the short vowels (ـَةْ, ـِةْ, ـُةْ).

Rem. *a*. We say "a *long* vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of

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prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ى are frequently omitted, even where they are always written in prose ; e. g. وَيَدِ, for وَيَدِي, *and my hand;* صَنَعُ, for صَنَعُو or صَنَعُوا, *they made.*

REM. *b.* If the letter ه has a long vowel after it, as in the suffix pronouns هَا, ـِهِ (= هِي), ـُهُ (= هُو), the letter of prolongation, ا, و or ى, is called اَلْخُرُوجُ, *that which goes beyond* (*the ṣila*); as in نُعَلِّلُهُ (= نُعَلِّلُهُو), تَعْصِهِ (= تَعْصِهِي), مَوْكِبُهَا.

REM. *c.* Both *ṣila* and *ḫorūǧ* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the ḳāfiya (whether loose or fettered). These are named اَلتَّأْسِيسُ, اَلدَّخِيلُ, and اَلرِّدْفُ.

a) اَلتَّأْسِيسُ, or *the foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلٌ, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *daḫīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word تَامِرْ, the ر is the *rawī*, the long vowel ا the *ta'sīs*, and the م the *daḫīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَائِرْ, where the *daḫīl* is ئِ, though the other parts of the ḳāfiya remain unchanged. The same rule

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holds when the ḳāfiya is loose, instead of fettered, as in عَامِرِ and اَلْوَاتِرِ (where the *dahīl* is in the one case م, and in the other ت), or بَاطِلُهْ and رَوَاحِلُهْ.

b) The رِدْفْ, or *what rides behind*, is the technical name given to one of the letters of prolongation, ا, ى or و, when it immediately precedes the *rawī*; as in the words جَنَاحَانْ, طَرُوبُ, قَرِيبْ, رِجَامُهَا, اَلسَّلَامِ, تُهَالَهْ. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; قَرِيبْ is regarded as rhyming with مَشِيبُ, جَمُوحْ with طَرُوبُ, سُوقُهْ with بَرِيقُهْ.

Rem. *a*. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لَنَا, لِيَا (for لِيَ or لِي).

Rem. *b*. When the ḳāfiya is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be مُجَرَّدَةْ, *naked* or *bare*; otherwise, it is either مُؤَسَّسَةْ or مُرْدَفَةْ.

197. The vowels which accompany the ḳāfiya are also designated by peculiar names.

a) The *mèġrā*, اَلْمَجْرَى, is the vowel which follows the *rawī* in the loose ḳāfiya; e. g. *ā* in سَارَا (for سَارَ), *ī* in بَعْضِ, *ū* in سَلَكُوا or اَلْقَلْبُ. It is, strictly speaking, invariable.

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b) The *nèfāḍ*, اَلنَّفَاذُ, is the vowel between the letter ء, as *ṣila*, and the *ḥorūǵ* (see §. 195, rem. *b*); e.g. fètḥa in مَـوْكِبَهَا, kèsra in تَعْصِهِ (= تَـعْصِهِـى), and ḍamma in نُعَلِّلْهُ (= نُعَلِّلُهُو).

It is, of course, invariable.

c) The *tauǵīh*, اَلتَّوْجِيهُ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e.g. fètḥa in فَجَبَرْ (for فَجَبَرَ), and kèsra in أَفِرْ (for أَفِرٌ); or separates it from the *daḥīl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see §. 196, rem. *b*), e.g. kèsra in تَامِرْ (for تَامِرٌ) or وَالْوَاتِرْ. The latter is, however, more frequently distinguished by the special name of اَلْإِشْبَاعُ. The *'iśbā'* ought, strictly speaking, to be invariable; whereas, in the *tauǵīh*, the vowels ḍamma and kèsra may be interchanged, as in أَفِرْ, for أَفِرٌ, and صُبُرْ, for صُبُرٌ (compare the case of و and ى as *ridf*, §. 196, *b*).

REM. The *tauǵīh* is absolutely necessary in a fettered ḳāfiya, unless it be مُرْدَفَةٌ (as مُطَاعْ, قَرِيحْ, اَللَّيْلْ); but it is not necessary in a loose ḳāfiya, as اَلْعُمُرْ, قَدَرْ.

d) The *rass*, اَلرَّسُّ, is the vowel which accompanies the letter preceding the *ta'sīs* (see §. 196, *a*). It can, of course, be none but fètḥa.

e) The *ḥaḍw*, اَلْحَذْوُ, is the vowel which accompanies the letter preceding the *ridf* (see §. 196, *b*). It is either fètḥa,

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kèsra or ḍamma, according as the *ridf* is ا, ى or و; but the vowel fètha before و or ى (ـَـو, ـَـي) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two;* viz. مُتَرَادِفٌ, مُتَوَاتِرٌ, مُتَدَارِكٌ, مُتَرَاكِبٌ, and مُتَكَاوِسٌ.

a) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents,—in other words, a fettered ḳāfiya, in which the *rawī* is preceded by a *ridf*; as قَرِيبْ, يَحُولْ, جَنَاحَانْ, لَوْنَيْنْ, اَللَّيْلْ. It is of comparatively rare occurrence.

b) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as ظُلْمْ (= ظُلْمِى), سِحْرْ (= سِحْرُو), شَيْبَانَا, جَمِيلْ (= جَمِيلُو), ظُنُونِى.

c) The مُتَدَارِكٌ is where there are *two* moving letters

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* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest, inert* or *quiescent*. Hence too the *ġèzm* is often called سُكُونٌ. See vol. I., §. 4, rem. *b*, and §. 9, with rem. *a*.

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between the two quiescents; as اَلْمَبَاسِلُ (= اَلْمَبَاسِلُو), يَزُورَهَا, هَيْكَلِ (= هَيْكَلِى), قَدْ ظَلَمْ, اَلْمُلْتَهِبْ.

d) The مُتَرَاكِبٌ is where there are *three* moving letters between the quiescents; as عَلَى وَضَمِ, وَلَا فَرَقَا (= وَضَمِى), قَدْ حُسِدُو.

e) The مُتَكَاوِسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse قَدْ جَبَرَ اَلدِّينَ اَلْإِلَاهُ فَجَبَرْ *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§. 194—197 is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. اَلسِّنَادُ, اَلْإِقْوَاءُ, اَلْإِكْفَاءُ, اَلْإِبْطَاءُ, and اَلتَّتْمِيمُ or اَلتَّضْمِينُ.

a) The *sinād*, اَلسِّنَادُ, consists in a certain change of the vowels called اَلتَّوْجِيهُ, اَلْإِشْبَاعُ, and اَلْحَذْوُ. *α*) In the *taugīh*, kèsra and ḍamma may freely interchange, but the use of fètḥa to rhyme with either is a sinād (see §. 197, *c*). 'Imru'u l'Ḳais, for example, commits this fault in rhyming قَرْ (for قَرِّ) with أَفِرْ and صُبُرْ. *β*) In the *'iśbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانَبُ, or فَالْقَوَارِعُ with اَلتَّدَافُعُ. *γ*) In the *ḥaḍw*, *ī* may be interchanged with *ū* (see §. 196, *b*), and *ai* with *au* (e. g. ثُوبِى may rhyme with

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بِرَيْب); but to rhyme خُمُوشَا with عَيْشَا or قُرَيْشَا is a sinād. In the case of the *taugīh* and *'išbā'*, this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of اَلسِّنَادُ is also applied to cases in which a word, having a *ridf* or *ta'sīs* before the *rawī*, is rhymed with one which has not; e. g. تُومِهِ and تَعْصِهِ, خَمْسِي and قَوْسِي, تَسْلِمِي and اَلْعَالَمِ.

b) The *'ikwā*, اَلْإِقْوَاءُ, is the name given to a change of the vowel called اَلْمَجْرَى (see §. 197, *a*); e. g. مَزُورٍ and الاسودُ, or تَجُورُ and نَزُورِ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and ḍamma (compare §. 196, *b*, and §. 197, *c*). If, however, the *rawī* is followed by the letter ء as *ṣila* (§. 195), any alteration of the *mèǵrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونَهَا, or إِنْتِقَامُهْ with أُسَامَهْ, is condemned by all the native critics.

c) The *'ikfā*, اَلْإِكْفَاءُ, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْل with اَنْقِين and عَيْن, or صُدْغُ with صُقْعُ, or وَسَطَا with اَلْعَنْدَا. This is a very grave fault, and carefully avoided by all good poets.

Rem. Many authorities call this change اَلْإِقْوَاءُ, and apply the term اَلْإِكْفَاءُ to the alteration of the *mèǵrā* (see *b*).

d) The *'iṭā* اَلْإِيطَاءُ, is the repetition of the same word in rhyme in the course of a ḳaṣīda. However, not to impose

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too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

e) Each verse of a poem ought to be independent in construction and sense (مفرد). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِين, or *tètmīm*, اَلتَّتْمِيم. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ẽn-Nābiġa says

هُمُ وَرَدُوا الْمِيَاهَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظَ إِنِّى

They water their herds at the wells in spite of Tèmīm, and they are the victors on the day of ʿOkāẓ; verily I — which is unintelligible, because the *ḫabar* of إِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَثِبْتُهُمُ بِوُدِّ الصَّدْرِ مِنِّى

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلُ, but

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as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. بُحُورٌ. To *scan* a verse is expressed by the word قَطَّعَ (*to cut into pieces*), infin. تَقْطِيعٌ.

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Ḳor'ān.

أَبْحُرُ ٱلشِّعْرِ وَهِيَ سِتَّةَ عَشَرَ بَحْرًا ۞

اَلْبَحْرُ الاوّل اَلطَّوِيلُ *

طَوِيلٌ مَدَى ٱلْهِجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِى وَٱلتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللّٰهُ ۞

اَلْبَحْرُ الثَّانِى اَلْمَدِيدُ *

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبَكْرٍ أَنْشِرُوا لِى كُلَيْبَا ۞

اَلْبَحْرُ الثَّالِثُ اَلْبَسِيطُ *

يَبْسُطُ فِى أَمَلِى أَنِّى أُدَاهِنُهُمْ خَوْفًا مِنَ ٱلْجَوْرِ لَمَّا أَنْ أُعَايِنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ۞

اَلْبَحْرُ الرَّابِعُ اَلْكَامِلُ *

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا لِلْمُجْتَبَى خَيْرِ ٱلْوَرَى تَسْلِيمَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ۞

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اَلْبَحْرُ الْخَامِسُ الْوَافِرُ *

أُوَافِرُ كَيْدَ شِعْرِي فِي مَزِيدِ عَلَى رَغْمِ الْعَادِي وَالْحَسُودِ
مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودِ ۞

اَلْبَحْرُ السَّادِسُ الْهَزَجُ *

هَزِجْتُمْ يَا مُنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأَنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنْ لَّمْ تَغْنَ بِالْأَمْسِ ۞

اَلْبَحْرُ السَّابِعُ الرَّجَزُ *

اَلرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّءُوا أَجْزَاءَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا ۞

اَلْبَحْرُ الثَّامِنُ الرَّمَلُ *

رَمَلٌ أَكْرِمْ بِهِ مِن رَّمَلِ لَذَّةٌ لِّلْمُخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَّغْفِرَ لِي ۞

اَلْبَحْرُ التَّاسِعُ السَّرِيعُ *

سَرِيعُ بَحْرٍ قَدْ سَدَاهُ الْحَكِيمْ كَرِّرْ عَلَى سَمْعِي بِهِ يَا نَدِيمْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمْ ۞

اَلْبَحْرُ الْعَاشِرُ الْمُنْسَرِحُ *

مُنْسَرِحُ الشِّعْرِ صَاغَهُ الْأَوَّلْ مِمَّنْ تَرَاهُمْ عَنِ الْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ۞

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البحر الحادى عشر الخفيف *

خَفَّ لَمَّا أَرَدْتُ أَشْدُو ٱلْخَفِيفَا ... لَذَّ فِى مَسْمَعِى فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ ... إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفَا ۞

البحر الثانى عشر المضارع *

مَفَاعِلُنْ فَاعِلَاتُنْ ... أَيَا مُحِبَّ ٱلْبِلَادِ ۞

البحر الثالث عشر المقتضب *

إِقْتَضِبْهُ حِينَ صَبَا ... فَنَّ مَعْشَرِ ٱلْأَدَبَا
فَاعِلَاتُ مُفْتَعِلُنْ ... مَالُهُ وَمَا كَسَبَا ۞

البحر الرابع عشر المجتث *

مُجْتَثُّ شِعْرِى أَلْقَى ... فِى ٱلْقَلْبِ مِنِّى عِشْقَا
مُسْتَفْعِلُنْ فَاعِلَاتُنْ ... وَٱللهُ خَيْرٌ وَأَبْقَى ۞

البحر الخامس عشر المتدارك *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ ... جَاءَنَا عَامِرٌ سَالِمًا غَانِمَا ۞

البحر السادس عشر المتقارب *

تَقَارَبَ مَوْعِدُ جَمْعِ ٱلْعِصَاهْ ... فَيَا أَيُّهَا ٱلنَّاسُ أَدُّوا ٱلصَّلَاهْ
فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولْ ... أَقِيمُوا ٱلصَّلٰوةَ وَآتُوا ٱلزَّكٰوهْ ۞

202. Instead, however, of following the system and arrangement here laid down,* we prefer to adopt that of Ewald,† and to

* See the note on p. 377.

† See his work entitled *De Metris Carminum Arabicorum Libri*

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treat of the metres in the following order: 1. اَلرَّجَزُ, 2. اَلسَّرِيعُ, 3. اَلْكَامِلُ, 4. اَلْوَافِرُ, 5. اَلْهَزَجُ, 6. اَلْمُتَقَارِبُ, 7. اَلطَّوِيلُ, 8. اَلْمُضَارِعُ, 9. اَلْمُتَدَارِكُ, 10. اَلْبَسِيطُ, 11. اَلْمُنْسَرِحُ, 12. اَلْمُقْتَضَبُ, 13. اَلرَّمَلُ, 14. اَلْمَدِيدُ, 15. اَلْخَفِيفُ, and 16. اَلْمُجْتَثُّ. Among these, if we leave the *raǵèz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bèsīṭ*, *mutèḳārib*, and *sarī'*.

203. The *iambic* metres are four in number, namely, the *raǵèz*, *sarī'*, *kāmil*, and *wāfir*.

204. The most common varieties of the *raǵèz* (اَلرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is ⏑–⏑– (diiamb), which may be varied in one or two places by the substitution of ––⏑– or –⏑⏑–, and more rarely ⏑⏑⏑–. The older poets almost always use this metre as مَشْطُورٌ, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic	⏑–⏑–	⏑–⏑–	⏑–⏑–
	⏑⏑⏑–	⏑⏑⏑–	⏑⏑⏑–
,, catalectic	⏑–⏑–	⏑–⏑–	⏑––
	⏑⏑⏑–	⏑⏑⏑–	⏑––

Duo (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguæ Arabicæ*, pp. 323—343.

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Dimeter acatalectic ⏑–⏑– | ⏑–⏑–
⏑⏑⏑– | ⏑⏑⏑–

„ catalectic ⏑–⏑– | ⏑––
⏑⏑⏑– | ⏑––

205. The *sarī'* (اَلسَّرِيعُ *the swift*) admits in its first and second feet the same variations as the ragèz. Its normal form is

⏑–⏑– | ⏑–⏑– | –⏑– ‖ ⏑–⏑– | ⏑–⏑– | –⏑–
⏑⏑⏑– | ⏑⏑⏑– | ‖ ⏑⏑⏑– | ⏑⏑⏑– |

but –– is frequently substituted for –⏑– at the end of the second hemistich. The use of final ⏑⏑– in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes –⏑––.

206. The *kāmil* (اَلْكَامِلُ *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

⏑⏑–⏑– | ⏑⏑–⏑– | ⏑⏑–⏑– ‖ ⏑⏑–⏑– | ⏑⏑–⏑– | ⏑⏑–⏑–

but we frequently find it catalectic

⏑⏑–⏑– | ⏑⏑–⏑– | ⏑⏑–⏑– ‖ ⏑⏑–⏑– | ⏑⏑–⏑– | ⏑⏑––

The omission of another syllable, so as to convert the last foot of the verse into ––, is more rare, though sometimes even both hemistichs are shortened in this way.

⏑⏑–⏑– | ⏑⏑–⏑– | ⏑⏑–⏑– ‖ ⏑⏑–⏑– | ⏑⏑–⏑– | ––
„ | „ | ⏑⏑– ‖ „ | „ | ⏑⏑–

The normal form of the dimeter is

⏑⏑–⏑– | ⏑⏑–⏑– ‖ ⏑⏑–⏑– | ⏑⏑–⏑–

It is sometimes used as catalectic (⏑⏑–– for ⏑⏑–⏑– in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable

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⏑⏑–⏑– | ⏑⏑–⏑– ‖ ⏑⏑–⏑– | ⏑⏑–⏑– | –

in which case it is said to be مُرَفَّل *having a train.*

207. The basis of the *wāfir* (اَلْوَافِر *the exuberant*) is the same as that of the kāmil, but with the order of the component parts reversed, ⏑–⏑⏑–. It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become

⏑–⏑⏑– | ⏑–⏑⏑– | ⏑–– ‖ ⏑–⏑⏑– | ⏑–⏑⏑– | ⏑––

The dimeter has the form

⏑–⏑⏑– | ⏑–⏑⏑– ‖ ⏑–⏑⏑– | ⏑–⏑⏑–

for the last foot of which there may be substituted ⏑–––; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèǧ* (اَلْهَزَج *the trilling*), which consists in a single repetition of ⏑––⏑ (antispast), varied by ⏑–––. It may be either catalectic or acatalectic.

Acatalectic ⏑––⏑ | ⏑––⏑ ‖ ⏑––⏑ | ⏑–––

Catalectic ⏑––⏑ | ⏑––⏑ ‖ ⏑––⏑ | ⏑––

209. The *amphibrachic* metres are three in number, *mutèḳārib*, *ṭawīl*, and *muḍāri'*.

210. The basis of the *mutèḳārib* (اَلْمُتَقَارِب *the tripping*, lit. *taking short steps*) is ⏑–⏑ (amphibrachys), for which may be substituted ⏑––. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

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Acatalectic

⏑–⏓ | ⏑–⏓ | ⏑–⏔ | ⏑⏔–⏓ ‖ ⏑–⏓ | ⏑–⏓ | ⏑–⏔ | ⏑––

Catalectic

⏑–⏓ | ⏑–⏓ | ⏑–⏔ | ⏑⏔–⏔ ‖ ⏑–⏓ | ⏑–⏓ | ⏑–⏔ | ⏑–

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ⏑––.

⏑–⏔ | ⏑–⏓ | ⏑–⏔ | ⏑⏔–⏓ ‖ ⏑–⏓ | ⏑–⏓ | ⏑–– | –

211. The *ṭawīl* (اَلطَّوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ⏑–⏑ and ⏑–⏑–, for the first of which may be substituted ⏑––, and for the second ⏑–––. The latter is restricted to the first place in each halfverse, where it is, however, far more usual than ⏑–⏑–. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ⏑–⏑.

Acatalectic

⏑–⏓ | ⏑–⏔– | ⏑–⏓ | ⏑–⏑– ‖ ⏑–⏓ | ⏑–⏔– | ⏑–⏓ | ⏑–⏑–

Catalectic

⏑–⏓ | ⏑–⏔– | ⏑–⏓ | ⏑–⏑– ‖ ⏑–⏓ | ⏑–⏔– | ⏑–⏑ | ⏑––

In the acatalectic verse, the last foot is also changed into ⏑–––.

⏑–⏓ | ⏑–⏔– | ⏑–⏓ | ⏑–⏑– ‖ ⏑–⏓ | ⏑–⏔– | ⏑–⏓ | ⏑–––

212. The *muḍāri'* (اَلْمُضَارِعُ *the similar**) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of ⏑–⏑ and ⏑–⏑–, with a single syllable appended,

* Namely, to the *mugtetṯ* (§. 222), as may be seen by adopting another mode of scansion, ⏑–⏓⏔ | –⏑–– ‖ ⏑–⏓⏔ | –⏑––.

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and the two generally rhyme with each other, as in the ragèz. For ⏑–⏑ may be substituted ⏑– –, and for ⏑–⏑–, – –⏑– ; but both changes must not take place together. Consequently the entire verse is

⏑–⏑ | ⏑–⏑– | – ‖ ⏑–⏑ | ⏑–⏑– | –

213. The *anapæstic* metres are likewise four in number, namely, the *mutèdārik*, *bèsīṭ*, *munsariḥ*, and *muḳtaḍab*.

214. The *mutèdārik* (اَلْمُتَدَارِك *the continuous*) is one of the rarer and later metres. The basis is ⏑⏑– (anapæst), which is convertible into –⏑– or – –. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَفَّل (see §. 206).

Trimeter ⏑⏑– | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– | ⏑⏑– | ⏑⏑–

Tetrameter

⏑⏑– | ⏑⏑– | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– | ⏑⏑– | ⏑⏑– | ⏑⏑–

215. The *bèsīṭ* (اَلْبَسِيط *the outspread*) is a favourite metre with the older poets. Its base consists of ⏑–⏑– and ⏑⏑–, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, ⏑–⏑– may be converted into – –⏑–, and occasionally into –⏑⏑–, or even ⏑⏑⏑–, though these changes are very rare indeed in the second place. ⏑⏑– may be changed in the first place into –⏑–, but either remains unaltered in the second, or becomes – –. Hence arise the following forms of the tetrameter.

⏑–⏑– / ⏑–⏑⏑– | ⏑⏑– | ⏑–⏑– | ⏑⏑– ‖ ⏑–⏑– / ⏑–⏑⏑– | ⏑⏑– | ⏑–⏑– | ⏑⏑–

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is ⏑– –.

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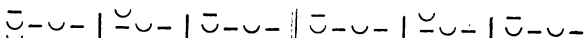
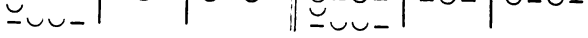
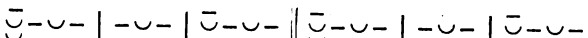
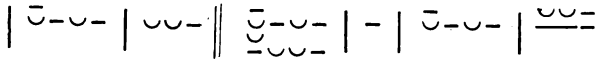
Acatalectic 

Catalectic 

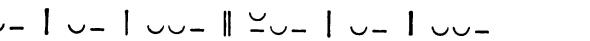
or 

216. The *munsariḥ* (اَلْمُنْسَرِحُ *the flowing*) has the same base as the bèsīṭ, but the first ⏑⏑– is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

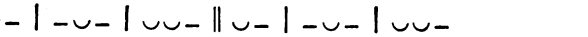


Rem. This verse may also be scanned as follows.

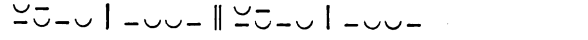
217. The *muḳtaḍab* (اَلْمُقْتَضَبُ *the lopped* or *curtailed*) is an exceedingly rare metre, the normal form of which appears to be



It is said that ⏑– may be transferred to the first place, thus giving the form



Rem. This verse may also be scanned as follows.



218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdīd*, *ḳafīf*, and *muǵtetṯ*.

219. The *ramèl* (اَلرَّمَلُ *the running*) has for its base ⏑⏑– – (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in

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the second. For ⏑⏑– – may be substituted –⏑– –, and, though very rarely, –⏑–⏑, or ⏑⏑–⏑, in which case the next foot must begin with a long syllable.

Dimeter

⏑⏑– – | ⏑⏑– – ‖ ⏑⏑– – | ⏑⏑– –
⏑⏑–

Trimeter acatalectic

⏑⏑– – | ⏑⏑– – | ⏑⏑– – ‖ ⏑⏑– – | ⏑⏑– – | ⏑⏑– –

Trimeter catalectic

⏑⏑– – | ⏑⏑– – | ⏑⏑– ‖ ⏑⏑– – | ⏑⏑– – | ⏑⏑– –
⏑⏑–

REM. *a.* The tetrameter catalectic is a late innovation, in which –⏑– – has entirely usurped the place of ⏑⏑– –.

–⏑– –|–⏑– –|–⏑– –|–⏑– ‖ –⏑– –|–⏑– –|–⏑– –|–⏑–

REM. *b.* In this metre the later poets occasionally rhyme the single hemistichs, as in the ragèz.

220. The *mèdīd* (اَلْمَدِيدُ *the extended*) has for its base two ⏑⏑– –, separated by ⏑⏑–. Either ⏑⏑– –, but more especially the second, may be converted into –⏑– –; the ⏑⏑– into –⏑–.

⏑⏑– – | ⏑⏑– | ⏑⏑– – ‖ ⏑⏑– – | ⏑⏑– | ⏑⏑– –

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably ⏑⏑–, passing at the end of the verse into – –.

⏑⏑– – | ⏑⏑– | ⏑⏑– – ‖ ⏑⏑– – | ⏑⏑– | ⏑⏑–
⏑⏑–

⏑⏑– – | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– – | ⏑⏑– | ⏑⏑– –

REM. *a.* A very rare variety shortens the first hemistich and leaves the second complete.

⏑⏑– – | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– – | ⏑⏑– | ⏑⏑– –

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Rem. *b*. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the raǵèz. The last foot is usually ⏑⏑–.

⏑⏑–– | ⏑⏑– | ⏑⏑–– | ⏑⏑– ‖ ⏑⏑–– | ⏑⏑– | ⏑⏑–– | ⏑⏑–

221. The *ḫafīf* (اَلْخَفِيفُ *the light* or *nimble*) is one of the more usual metres. Its base is ⏑⏑–– and ⏑–⏑–. The former may be varied by –⏑––, and more rarely by –⏑–⏑ or ⏑⏑–⏑; the latter by ––⏑–, and occasionally by ––⏑⏑ or ⏑–⏑–. The second hemistich is sometimes catalectic, in which case the last foot is by preference ⏑––.

⏑⏑–– | ⏑–⏑– ‖ ⏑⏑–– | ⏑–⏑– (⏑ –)

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, ––– may be substituted for the last ⏑⏑––, and in the catalectic –– for ⏑⏑–.

Acatalect. ⏑⏑–– | ⏑–⏑– | ⏑⏑–– ‖ ⏑⏑–– | ⏑–⏑– | ⏑⏑–– –

Catalectic ⏑⏑–– | ⏑–⏑– | ⏑⏑–– (⏑⏑–) ‖ ⏑⏑–– | ⏑–⏑– | ⏑⏑–

222. The *muǵtetṯ* (اَلْمُجْتَثُّ *the docked* or *amputated*) has the same base as the ḫafīf, but with the order of the component parts reversed, namely ⏑–⏑– | ⏑⏑––. The changes which the feet may respectively undergo, are also the same as in the ḫafīf. It is used only as dimeter acatalectic.

⏑–⏑– | ⏑⏑–– ‖ ⏑–⏑– | ⏑⏑– –

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II. *THE FORMS OF THE WORDS IN PAUSE AND IN RHYME.*

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (اَلسَّجْع or اَلتَّسْجِيع), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَاءَ زَيْدٌ, instead of زَيْدٌ; مَرَرْتُ بِزَيْدٍ, instead of بِزَيْدِ; ضَرَبْتُ الرَّجُلَ, for الرَّجُلْ; رَايَتُهُ, for رَايَتُهُ; مَرَرْتُ بِهِ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the tènwīn of the noun disappearing at the same time; e.g. وَفِيهِمُ شُبَّتِ النَّارُ *whilst fire is kindled among them;* فِي زَمَنٍ مُحِلِّ *in a time of sterility,* for مُحِلْ. In this case, the final vowel fètha is invariably accompanied by an ēlif; e.g. قِرَاعَ قَوْمٍ يُحْسِنُونَ الضَّرْبَا *as a people strike, who can strike well,* for الضَّرْبَ; إِيَّاهُ يَعْنُونَا *him they mean,* for يَعْنُونَ.

REM. It is even allowable to double the final consonant after the elision of the vowel, as اَلْجَمَّلْ, for اَلْجَمَلْ (اَلْجَمَلِ), أَحْمَرْ, for أَحْمَرُ (أَحْمَرُ); provided always that the penult letter has a vowel, and that the final letter is neither ēlif with hèmza (as اَلْخَطَأْ) nor ēlif maḳṣūra (اَلْعَصَا, اَلْفَتَى).

225. The accusative termination اً generally becomes اَ, both in prose and poetry, though it occasionally disappears, like the short َ, as أَصْبَحَ كَئِيبْ *he was deeply grieved,* for كَئِيبًا

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(i. e. كَـئِـيـبًـا). The termination ـَنْ or ـًا in the Energetic of verbs, and in the particle إِذَنْ or إِذًا, is also changed into *ā*; but ـُنْ in the plural of the Energetic becomes ـُونْ.

Rem. The Bènū Tèmīm use ـَنْ for ـَا, as أَقِلِّي ٱللَّوْمَ عَاذِلَ وَٱلْعِتَابَنْ *spare reproach and blame, O fault-finder* (عَاذِلَ for يَا عَاذِلَةُ, and وَٱلْعِتَابَنْ for وَٱلْعِتَابَا).

226. The feminine terminations ـَةْ, ـَةٍ, and ـَةً, become ـَهْ, more rarely ـَتْ. The same remark naturally applies to ـَةُ and ـَةَ, whether masculine or feminine; e. g. حَمْزَهْ, for حَمْزَةُ (name of a man). In rhyme, the ه may also be changed into ت, and the final vowel retained as long; e. g. وَأَهْـلُـكِ بِـٱلـلِّـوَى فَـٱلْحِلَّتِ *whilst thy family are at ēl-Liwā and ēl-Ḥilla*, for فَـٱلْحِـلَّـةِ.

Rem. *a*. In this pausal ـَهْ the ه is sounded, *ah*, wherein it differs from the vulgar ending ـَهْ, *a*, and the Hebrew ה— *ā* (see vol. I., p. 6, note, and §. 294, rem.). This is proved by the fact of its rhyming with a radical ه, and with the pronominal forms ـِيَهْ (for ـِيَ, ـِي) and ـَوَهْ (for ـَهُ); as ٱلْعَدَلَهْ (ٱلْعَدَلَةُ), إِبِلَهْ (إِبِلَهُ), and وَوَلَهْ (وَوَلَهٌ), Dīwān of ēl-Mutènèbbi', p. ٣٦٣; أَمَامَهْ (أَمَامَهُ), ٱلسَّلَامَهْ (ٱلسَّلَامَةُ), and دِعَامَهْ (دِعَامَةُ), ēl-Ḥamāsa, p. ٣٥٢; أَقْوَالِيَهْ (أَقْوَالِي, أَقْوَالِيَ), قَالِيَهْ (قَالِيَةً), and ٱلْبَالِيَهْ (ٱلْبَالِيَةِ), ibid., p. ٧٩٧.

Rem. *b*. The plural terminations ـَاتٌ usually become in pause ـَاتْ, but sometimes (particularly, it is said, in the dialect of Ṭaiyi') ـَاهْ; as ٱلْبَنَاهْ, ٱلْأَخَوَاهْ, for ٱلْبَنَاتْ, ٱلْأَخَوَاتْ. Similarly, هَيْهَاتٌ (أَيْهَاتِ), *far, far away, remote is* —, become in pause هَيْهَاتْ (أَيْهَاتْ) or هَيْهَاهْ (أَيْهَاهْ); and تَابُوتٌ, *a box, a coffin*, تَابُوتْ or تَابُوهْ.

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227. Nouns ending in ـَى or ـَا simply drop the tènwīn; e. g. فَتًى becomes فَتَى or فَتَا; عَصًا, عَصَا. Those ending in ـٍ drop the tènwīn, and either resume the third radical or not, at pleasure; قَاضٍ, for example, may become either قَاضْ or قَاضِى, بِقَاضٍ either بِقَاضْ, or بِقَاضِى, جَوَارٍ (plur. of جَارِيَةٌ *a girl*) either جَوَارْ or جَوَارِى, مَعَانٍ (plur. of مَعْنًى *meaning*) either مَعَانْ or مَعَانِى. The accusative singular merely loses the tènwīn, e. g. قَاضِيًا (and not قَاضِى) for قَاضِيًا; the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e. g. مَوَالِى for مَوَالِيَا (accus. of مَوْلًى *a client*), in rhyme also مَوَالِيَا.

REM. *a.* If a word ending in ـٍ has lost another radical besides the final و or ى, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. مُرٍ, participle active IV. of رَأَى, *to see*, can become only مُرِى, never مُرْ.

REM. *b.* Words of the form فَعَلٌ, in which the third radical is أ, as اَلْكَلَأُ *fodder, forage*, usually let the أ become quiescent in all three cases, اَلْكَلَا; but sometimes the final vowel acts upon the أ so as to change it in the nominative into و, اَلْكَلَوْ, and in the genitive into ى, اَلْكَلِىْ.

228. The long vowels ـَا, ـَى, ـِى, and ـُو, usually remain unchanged; as قَتَلَا, غَزَا, حُبْلَى, يَرْمِى, يَغْزُو. In nouns derived from radicals third و or ى, the omission of final ـِى is allowable in the nominative and genitive, as اَلْقَاضْ, اَلتَّنَادْ, اَلْمُتَعَالْ, for اَلْقَاضِى, اَلتَّنَادِى, اَلْمُتَعَالِى; the accusative, how-

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ever, admits only the form اَلْقَاضِى, etc., and the vocative is يَا قَاضِى.

Rem. *a.* The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see vol. I., §. 351, rem.). In pause, if governed by a noun, it takes the هَاءُ اَلْوَقْفِ (see §. 230), as مِثْلُ مَهْ, اِقْتِضَاءُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as عَمَّهْ, بِمَهْ or بِمْ, لِمَهْ or لِمْ, حَتَّامْ or حَتَّامَهْ.

Rem. *b.* The genitive and accusative suffixes of the first personal pronoun, ـِى and نِى, have several pausal forms, namely, in prose ـِى or ـِيَهْ, نِى or نِيَهْ (see §. 230), and in poetry also ـِيَا, نِيَا; besides which, the long vowel may be altogether omitted, as أَكْرَمَنْ, فَاتَّقُونْ, بَالِى, أَنْكَرَنِى, أَهَانَنِى, أَكْرَمَنِى, فَاتَّقُونِى for بَالْ, أَنْكَرَنْ, أَهَانَنْ.

Rem. *c.* In rhyme the long vowels ـِى and ـُو are often expressed merely by kèsra and ḍamma, as يَدِ for يَدِى, صَنَعُ for صَنَعُو or صَنَعُوا. This is done for the purpose of preserving the uniformity of the حَاشِيَةٌ or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as زَجَلَهْ, ضَرَبَتْهْ, أَضْرِبُهْ, بِبَكْرٍ, اَلظَّبْىِ, اَلدَّلْوُ, اَلنَّقْرُ, بَكْرٌ, for (زَجَلَهْ), ضَرَبَتْهْ, (أَضْرِبُهْ), (بِبَكْرٍ), اَلظَّبْىُ, (اَلظَّبْىِ), اَلدَّلْوُ, (اَلدَّلْوُ), اَلنَّقْرُ, (اَلنَّقْرُ), بَكْرٌ, (بَكْرٌ). With regard to the vowel fètha, however, the grammarians are not agreed, some allowing the transference in all cases, e. g. اَلْبَكَرْ for اَلْبَكَرْ (اَلْبَكَرْ);

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others limiting it to the case in which the final consonant is ĕlif with hèmza, as اَلْخَبَـاْ for اَلْخَبَـأْ or اَلْخَبْءَ. This transference is technically called اَلنَّقْلُ.

REM. The نَقْلٌ is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form فِعْلٌ, and therefore we should not say in pause اَلْعِلْمْ (اَلْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is ĕlif with hèmza, as اَلرِّدْءْ (اَلرِّدْءُ), whilst others recommend the change of the ḍamma into kèsra, pronouncing اَلرِّدْءْ or اَلرِّدِئْ instead of اَلرِّدْءْ or اَلرِّدُؤْ, or substitute و or ى for the hèmza and say اَلرِّدْوْ or اَلرِّدِى.

230. Indĕclinable words, ending in a vowel, take in their pausal form a final ه, technically called the هَـاءُ اَلْوَقْفِ, or هَـاءُ اَلسَّكْتِ, *the hā of pause* or *of silence;* e. g. كَيْفَهْ, ثَمَّهْ, for كَيْفَ, ثَمَّ. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as قِهْ for قِ (imperat. of وَقَى), لَمْ يَفِهْ for لَمْ يَفِ (jussive of وَفَى); also رَهْ for رَ, and لَمْ يَرَهْ for لَمْ يَرَ, imperat. and jussive of رَأَى. It may also be appended to those in which only the third radical is dropped; as اِرْمِهْ for اِرْمِ (imperat. of رَمَى), لَمْ يَغْزُهْ for لَمْ يَغْزُ (jussive of غَزَا), اِقْتَدِهْ for اِقْتَدِ (imperat. VIII. of قَدَا). We likewise find it added to مَ, the shorter form of the interrogative pronoun مَا (see §. 228, rem. *a*); and to لِـى and نِـى, the older forms of the genitive and

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accusative suffixes ـِي and ـِنِي (see §. 228, rem. *b*); more rarely to ـَكَ, as أَكْرَمَتْكَهْ for أَكْرَمَتْكَ.

REM. *a*. The هَآءُ ٱلْوَقْفِ is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see vol. I., §. 363), with the single exception, it is said, of مِنْهْ for مِنْ. The Arabs do not say يَا رَجُلْهْ, قَتَلَهْ, مِنْ بَعْدُهْ, لَا رَجُلَهْ, for يَا رَجُلُ, قَتَلَ, etc.

REM. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُو, but we also find أَنَهْ (see vol. I., §. 89, 1, rem. *b*) and هُوَهْ. — هٰؤُلَاءْ and هٰهُنَاهْ are likewise used instead of the common هٰؤُلَا and هٰهُنَا.

231. Double consonants, as a rule, are not sounded as such in pause; قَرْ, إِفِرْ, and أَجُرْ (for قَرَّ, إِفِرَّ, and أَجُرُّ), rhyme with صَبُرْ and يَاتَمِرْ (for صَبُرُ and يَاتَمِرُ). See, however, §. 224, rem.

III. *POETIC LICENSES.*

232. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves to the illustration of some of the principal licenses which fall under the former of these two heads.—The poet may find himself obliged, by the exigencies of metre or rhyme (ضَرُورَةُ ٱلشِّعْرِ *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: *a*) the various affections of the letter ا; *b*) irregularities in the use of the tèšdīd; *c*) the employment of ancient uncontracted

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forms instead of the more modern contracted ones; and *d*) the suppression of the letter ن in certain nominal and verbal forms.

a) *Affections of the letter Élif.*

234. Élif with hèmza (أ) may be affected in several different ways.

a) It may be totally absorbed by a preceding vowel, like the أَلِفُ الْوَصْلِ (vol. I., §. 19); e. g. أَلَا أَبْلِغْ *convey the news,* for أَلَا أَبْلِغْ, imperat. IV. of بَلَغَ; وَأَبْشِرْ *and rejoice,* for وَأَبْشِرْ, imperat. IV. of بَشَرَ; مُجِيرُ أُمِّ عَامِرٍ *he who gave shelter to 'Umm 'Âmir* (a name for the hyæna), for مُجِيرُ أُمِّ; هَلْ رَيْتَ *hast thou seen?* for رَأَيْتَ; ذُو الشَّنَانِ *one who hates,* for الشَّنَآنِ (الشَّنَآنِ); لِمَابِي *to my end* or *fate,* for لِمَآبِي (لِمَآبِي); وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَزْمَلَا *and thou hearest beneath the dust a sound produced by them,* for أَزْمَلَا; إِنْ تُنْصِفُونَا يَالَ مَرْوَانَ نَقْتَرِبْ *if ye do us justice, O family of Marwān, we will draw near* (*to you*), for يَا آلَ (آلَ); فِي رُوسِهَا *on their heads,* for رُؤُوسِهَا; مَسَاتِي *my hurt,* for مَسَآءَتِي, from سَاءَ.

REM. By a double license, the verb رَأَى becomes first رَا and then رَآءَ, pass. رِيءَ; as مَنْ رَا مِثْلَ مَعْدَانَ بْنَ يَحْيَى *who has seen the like of Ma'dān 'ibn Yaḥyā?* لَا خَلْقَ أَسْمَحُ مِنْكَ إِلَّا عَارِفٌ بِكَ رَآءَ نَفْسَكَ لَمْ يَقُلْ لَكَ هَاتِهَا *no human being is more generous than thou art, save one* (*who*), *knowing thee* (*well*), *has seen thy soul* (*and*) *has not said* (*to thee*),

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Give it here; وَهَلْ رِيَءٌ مِنْ قَبْلِي غَرِيقُ مَدَامِعٍ *and was there (ever) seen before me one drowned in tears?*

b) When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of مِنْ when followed by the article (vol. I., §. 20, *d*), يَرَى for يَرْأَى (vol. I., §. 176), and the like. Examples: لَوْ أَنَّ *if that,* for لَوَ أَنَّ; مِنْ أَجْلِكَ *on thy account,* for مِنَ أَجْلِكَ; عَنْ أَجْبُلِهَا *from her hills,* for عَنَ أَجْبُلِهَا; مِنْ أَنْ يَلْقَيْنَهُ *from meeting him,* for مِنَ أَنْ; إِنْ أَغْزُ زُبَيْدًا *if I make a raid upon Zubèid;* نِزَارٌ أُولُو السَّدَادِ *the upright Nizār* (pron. *Nizārŭ-nŭ-lus*), for أُولُو: يَا دَارًا أَمْسَى دَارِسًا رَسْمُهَا *O house, whose site has become desolate!* (pron. *dā-ră-nam*), for أَمْسَى; مِنْ آلِ أَبِي مُوسَى *of the family of 'Abū Mūsā,* for مِنْ آلِ (أَلْ); فَقُلْ إِذًا لِلْمُنَاوِي (أَلْ) أَلْمُنَاوِي الْآنَ الْأَذَى *say then to the enemy who now aims at doing mischief* (pron. *nāwĭ lāna,* see vol. I., §. 20, *b*), for الْآنَ (الْأَنَ); أَلْآنَ يَعُودُ حَيَاةُ الْأَمَلِ *now the life of hope revives;* بَيْنَ الزَّوْجِ وَالْمَرْتِ *between husband and wife,* for الْمَرْأَةِ.

REM. In this case, the أ is sometimes assimilated to a preceding ي or و; e. g. فَلَمْ يُغْنِ أَلْبُكَاءُ عَلَيْكَ شَيًّا *but to weep over thee was of no avail,* for شَيْئًا.

c) أ, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that

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vowel; e. g. فَلَمْ يَجِدْ عِنْدَهُ ٱلنَّصْرَ ٱلَّذِى سَالَا *but he did not find with him the help which he demanded*, for سَأَلَ; سَالَتْ هُذَيْلٌ رَسُولَ ٱللّٰهِ فَاحِشَةً (*the tribe of*) *Hudail asked the Prophet of God* (*to do*) *something base*, for سَأَلَتْ; أَطَعْتُهُمْ وَانَا عَلَى وَفَازِ *I obeyed them, though I was in haste*, for وَأَنَا. This is most frequent when أ is the third radical of a word, in which case the word virtually becomes third و or ى (compare vol. I., §. 132, rem. *a*). For example, in verbs, لَا هَنَاكَ *may it do thee no good!* for هَنَأَكَ; فَمَنْ أَنْبَاكَ *who told thee?* for أَنْبَأَكَ; وَابْطَا *and it delayed*, for أَبْطَأَ; أَدَارِى, for أَدَأْرِى, III. of دَرَأَ; تُرْجِيهِ, for تُرْجِئُهُ, IV. of رَجَأَ; and in nouns, ظَمَا *thirst*, رَشَا *a fawn*, أَجَا *the name of a mountain*, for ظَمَأٌ, رَشَأٌ, أَجَأٌ; قَارٍ *a reader*, for قَارِئٌ, participle of قَرَأَ; وَاجٍ *one who strikes*, in rhyme for وَاجٍ, i. e. وَاجِئٌ, participle of وَجَأَ.

d) Élif with hèmza and gèzm (أْ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e. g. اَلْفَالُ *the omen* (for اَلْفَأْلُ), rhyming with أَقْفَالُ (plur. of قُفْلٌ); اَلرَّاسِ *of the head* (for اَلرَّأْسِ), rhyming with اَلنَّاسِ; اَلرُّودِ *of the tender* (for اَلرُّؤْدِ), rhyming with اَلسُّودِ (plur. of أَسْوَدُ); ذِيبُ *a wolf*, (for ذِئْبُ), rhyming with رَبِيبُ. See vol. I., §. 17, *b*, rem. *b*.

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235. Ēlif mèmdūda (see vol. I., §. 23, rem. *a*) is not unfrequently changed into ēlif maḳṣūra; e. g. اَلسَّمَا, for اَلسَّمَاءُ, *the sky;* بَلَا, for بَلَاءٌ, *a misfortune;* قَفْرَا, or قَفْرَى, *desert, desolate,* for قَفْرَاءُ, fem. of أَقْفَرُ; يَدٌ شَلَّا *a palsied hand,* for شَلَّاءُ, fem. of أَشَلُّ; أَشَا, for أَشَاءُ, *I wish,* 1st pers. sing. Imperf. Indic. of شَاءَ.

Rem. *a.* On the contrary, ēlif maḳṣūra is rarely changed into ēlif mèmdūda; as يَنْشَبُ فِي ٱلْمِسْعَلِ وَٱللَّهَآءِ (*which*) *sticks in the mouth and throat,* for وَٱللَّهَا, plur. of اَللَّهَاةُ *the uvula.*

Rem. *b.* The short interrogative ا is sometimes lengthened into آ, when the next word begins with أ; as آأَنْتِ أَمْ أُمُّ سَالِمٍ *is it thou or 'Umm Sālim?* تَفَكَّرَ آإِيَّاهُ يَعْنُونَ أَمْ قِرْدَا *he thinks whether it is he they mean or an ape.*

236. The ēlifu 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see vol. I., §. 19, rem. *e*); e. g. وَٱصْبِرِي *and be patient,* for وَاصْبِرِي; كَمَنْ إِقْتَادَ *like one who leads,* for كَمَنِ اقْتَادَ; فِي ٱلْبَذْلِ وَٱلْإِمْتِنَاعِ *in bestowing and withholding,* for وَالْإِمْتِنَاعِ; وَأَنْتَ لِشَاتَنَا إِبْنُ رَبِيبِ *and thou wast a fosterchild of our sheep,* for لِشَاتَنَا ابْنُ; إِذَا جَاوَزَ ٱلْإِثْنَيْنِ سِرٌّ *when a secret goes beyond two,* for الْإِثْنَيْنِ.

b) *Irregularities in the use of the Tèśdīd.*

237. The necessary tèśdīd is occasionally dropped; e. g. أَيُّهُمَا, for أَيُّهُمَا, *which of them;* فَلَوْ أَنَّكَ *if that thou,* for أَنَّكَ;

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أيها السائل عنهم وعني *O thou that askest after them and after me!* for وعنّي. Similarly in the rare verbal forms يتقي, فاخلصوها خفافا كلها يتقي بأثر, يتّسع, يتّقي as, يتّسع for يتّقي *and they cleaned them* (*and made them,* the swords) *light, all of them guarding themselves* (against the evil eye) *by* (*their*) *lustre,* where others, however, read يتّقي.

238. Sometimes too the tèśdīd is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. من الكلكلّ, for الكلكل, *the breast;* الاضخمّا, for الاضخما, acc. sing. of اضخم, *large, stout;* في مرودّها *on her bodkin* (for applying *kohl* to the eyes), for مرودها; في الطّولّ *in the tether,* for في الطول; لقد خشيت أن أرى جدبا في عامنا ذا بعد أن أخصبا مثل الحريق وافق القصبا *verily I was afraid of seeing drought* (*spreading*) *in this our year, after it had been fertile in herbage, as a fire* (*spreads*) *which encounters* (*a bed of*) *reeds* (جدبا = جدبا; أخصبا and القصبا for أخصبا and القصبا).

c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I., §. 119), and occur in both the verb and the noun; e. g. وإن ضنّوا *though they be stingy,* for ضنوا; وإن لم تقتليه فألمّي *and if thou dost not* (*actually*) *kill him, yet come near it,* for فألمي; ويذمّ *and*

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he is blamed, poetic form in rhyme for وَيُذَمُّ, and that for وَيُذَمُ; وَلَا يُبْرِمُ الْأَمْرَ الَّذِي هُوَ حَالِلٌ وَلَا يَحْلُلُ الْأَمْرَ الَّذِي هُوَ مُبْرِمٌ *what he loosens cannot be bound fast, and what he binds fast cannot be loosened,* for حَالٌّ and يَحُلُّ; اَلْحَمْدُ لِلّٰهِ الْعَلِيِّ الْأَجْلَلِ *praise belongs to God, the exalted, the glorious,* for الْأَجَلِّ. Compare, in Hebrew, אֶפְפִי, סְבָבוּנִי, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third و and ى, instead of the contracted (see vol. I., §. 167, *b*, *β*); e. g. غَيْرَ مَاضِيَ *not past,* for مَاضٍ; وَرَأْسُهُ حَزَزْنَا بِرَأْسِ النَّابِيَ بْنِ زِيَادِ *and his head we cut off (in retaliation) for the head of ên-Nābī 'ibn Ziyād,* for النَّابِي; مَوَالِيَ كَكِبَاشِ الْعُوسِ سُحَاحُ *freedmen as (fat as) rams of the breed called 'ūs,* for مَوَالٍ; لَا بَارَكَ اللّٰهُ فِي الْغَوَانِي *may God not bless the women!* for فِي الْغَوَانِي; كَجَوَارِيَ يَلْعَبْنَ فِي الصَّحْرَاءِ; *like girls sporting in the mead.*

Rem. It sometimes happens that the usual accusative form فَعَالِيَ is incorrectly transferred to the genitive; e. g. وَلَوْ كَانَ عَبْدُ اللّٰهِ مَوْلَيَ هَجَوْتُهُ وَلٰكِنَّ عَبْدَ اللّٰهِ مَوْلَى مَوَالِيَا *were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu 'llāh is merely a freedman's freedman,* for مَوْلَى مَوَالٍ.

d) *Suppression of the letter* ن *in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا

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خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ *these are alternatives, either captivity and quarter, or bloodshed,* for خُطَّتَانِ ; أَبَنِي كُلَيْبٍ إِنَّ عَمَّيَّ *ye Bènū Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives),* for اَللَّذَا ; قَتَلَا الْمُلُوكَ وَفَكَّكَا الْأَغْلَالَا هُمَا كَنَفَا الْأَرْضِ اللَّذَا لَوْ تَزَعْزَعَا *these are the two pillars of the earth, which, if they were shaken,* for اَللَّذَانِ ; إِنَّ الَّذِي حَانَتْ بِفَلْجٍ دِمَاؤُهُمْ *those whose blood was shed unavenged at Fèlǧ,* for اَلَّذِينَ ; إِضْرِبَ عَنْكَ الْهُمُومَ إِنْ طَرَقَتْ *drive away sad thoughts from thee, if they come by night,* for إِضْرِبَنْ (compare vol. I., §. 20, rem. *c*) ; and more frequently يَكُ, تَكُ, نَكُ, for يَكُنْ, تَكُنْ, نَكُنْ, jussive of كَانَ.

REM. *a.* The same elision of ن occurs in the particle لٰكِنْ *but;* as وَلَا سْقِنِي *but give me to drink.*

REM. *b.* On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; as دَامَنَّ سَعْدُكِ إِنْ رَحِمْتِ مُتَيَّمًا *may thy good fortune last, if thou hast compassion upon one enslaved (by love),* for دَامَ ; أَقَائِلَنَّ أَحْضِرِ الشُّهُودَا *will he say, Bring in the witnesses?* for أَقَائِلٌ.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity. For example, *a*) at the *beginning* of a word: لَانَ for اَلَانَ (compare §. 234, *b*), as in the halfverse فَبُحْ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَائِحُ *but now disclose what thou mayest disclose of it;* لَاهِ for لِلّٰهِ, as لَاهِ ابْنُ عَمِّكَ لَا أَفْضَلْتَ فِي حَسَبٍ عَنِّي *what a*

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man thy cousin is! thou dost not surpass me in noble qualities (compare §. 53, *b*, rem. *e*); لَاهُمَّ for اَللّٰهُمَّ, as لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِيْ *O God! if Thou hast accepted my pilgrimage* (حَجَّتِيْ rare pausal form for حَجَّتِي); تَقُوا for اِتَّقُوا, imperat. VIII. of وَقَى, as تَقُوهُ أَيُّهَا الْفِتْيَانُ تَقِ اللّٰهَ فِينَا *fear God in our case, fear Him, O young men!* *b*) In the *middle* of a word: إِسْطَاعَ (X. of طوع), imperf. يَسْطِيعُ, for يَسْتَطِيعُ, إِسْتَطَاعَ; as وَلَوْ أَنِّي أَسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ *and had I been able, on the day of his death, I would have fought in his defence.* *c*) At the *end* of a word: عِدَ for عِدَّ, in the halfverse وَأَخْلَفُوكَ عِدَ الْأَمْرِ الَّذِي وَعَدُوا *and they have failed to perform for thee the thing which they promised;* مِلْمَالِ (also written مِلْ مَالِ) for مِنَ الْمَالِ (see vol. I., §. 358, rem. *c*), as فَمَا أَبْقَتِ الْأَيَّامُ مِلْمَالِ عِنْدَنَا *Fate has left* (lit. *the days have left*) *no wealth in our possession;* عَلْمَاءِ (or عَلْ مَاءِ), for عَلَى الْمَاءِ; عَلَى النَّبِي, *'an-nèbī*, for عَلَى النَّبِيِّ; مِنَ الرِّزْقِ, *mir-rizḳi*, for مِنَ الرِّزْقِ; عَنْ فُلَانٍ for عَنْ فُلِ (owing to the vocative form يَا فُلُ, §. 38, *a*, rem. *c*, 3). Similarly, بَلْعَنْبَرِ, بَلْعَجْلَانِ, بَلْحَرِثِ, for بَنُو الْعَنْبَرِ, بَنُو الْعَجْلَانِ, بَنُو الْحَرِثِ, etc. Likewise, in quadriliteral and quinqueliteral plurales fracti (vol. I., §. 305), as أَرَانِبُ, ثَعَالِبُ, تَلَامِيذُ, for ضَفَادِعُ, أَرَانِبُ, ثَعَالِبُ, تَلَامِيذُ; e. g. وَلِضَفَادِي جِمَّةٍ نَقَانِقُ *and the frogs in its pond are* (*always*) *croaking;*

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قَدْ أَحْرَزَ شَكَّهَا صُنَّعُ ٱلتَّلَامِ *the seams of which skilful apprentices have joined firmly together* (قَدْ أَحْرَزَ for قَدْ أَحْرِزَ, §. 234, *b*). Further, سَادٍ, ثَالٍ, for سَادِسٌ, ثَالِثٌ; as فَزَوْجُكِ خَامِسٌ وَأَبُوكِ سَادِي *then thy husband is fifth and thy father sixth;* قَدْ مَرَّ يَوْمَانِ وَهٰذَا ٱلثَّالِي *two days are already passed and this is the third.* Proper names are also liable to be abbreviated, especially in the vocative (see §. 38, *a*, rem. *c*), but also in other cases, as لَنِعْمَ ٱلْفَتَى تَعْشُو إِلَى ضَوْءِ نَارِهِ طَرِيفُ بْنُ مَالٍ لَيْلَةَ ٱلْجُوعِ وَٱلْخَصَرْ *excellent is the man, the light of whose fire thou makest for (from a distance) on a night of hunger and cold, (namely) Ṭarīf 'ibn Mālik* (مَالٍ, or مَالِ, for مَالِكٍ).

REM. The following are specimens of even still more violent abbreviations: اَلْمَنَا for اَلْمَنَازِلُ, as in the halfverse of Lèbīd, دَرَسَ ٱلْمَنَا بِمُتَالِعٍ فَأَبَانِ *the dwellings are desolate at Mutālī' and 'Abān*, and also for اَلْمَنَايَا (plur. of اَلْمَنِيَّةُ), as in تُرِيكَ ٱلْمَنَا بِرُؤُوسِ ٱلْأَسَلْ *will let thee see death at the points of the spears;* اَلسَّبَا for اَلسَّبَائِبُ (plur. of سَبِيبَةٌ), used by 'Alḳama in the halfverse مُقَدَّمٌ بِسَبَا ٱلْكَتَّانِ مَلْثُومُ *having its mouth covered and enwrapped with strips of linen;* اَلْحُبَا for اَلْحُبَاحِبُ, as in the words of 'Ibn Durèid, أُورِي بِهَا نَارَ ٱلْحُبَا *he strikes out of them small sparks of fire;* اَلْحَمِي, used by ẽl-'Aggāg for اَلْحَمَامُ in the halfverse قَوَاطِنًا مَكَّةَ مِنْ وُرْقِ ٱلْحَمِي *the slate-coloured doves which inhabit Mèkka;* اَلْعَنَا for اَلْعَنَانُ, in the words حَتَّى إِذَا أَعْيَيْتُ أَطْلَقْتُ ٱلْعَنَا *till, when I was exhausted, I let go the reins;* حَجَا for حَجَاجٌ, in the words فِي حَجَا حَاجِبِ ضَمْرٍ *on the bone of a slender*

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eyebrow; and even رَآ for رَحِمٌ *the womb* (see El-Maḳḳarī, tom. I. p. ١٣٥, l. 11, and tom. II. p. ٢٠., l. 8), and مَرْ for مَرْحَبًا, according to one rendering of the line فَلَمْ يُقِمْ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرْ *but he stopped only for the space of time that I could say to him, Welcome* (others think that وَمَرْ is here nothing more than the usual pausal form of وَمَرَّ *and passed on*). Such abbreviations are not, however, more violent than the Homeric γέλω, ἰδρῶ, ἰχῶ, δῶ, for γέλωτα, ἰδρῶτα, ἰχῶρα, δῶμα, and the like.

243. Under the second of the two heads mentioned in §. 232, namely, poetic licenses in regard to the *vowels* of a word, we include *a*) the lengthening of a short vowel in the middle of a word; *b*) the shortening of a long vowel; *c*) the suppression of a short vowel; *d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and *e*) the irregular use of the tènwīn and other case-endings in the noun.

a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called اَلْإِشْبَاعُ, *filling full* or *saturation,* and is not uncommon with the vowels *a* and *i,* rarer in regard to *u.* Examples: يَنْبَاعُ, for يَنْبَعُ, in the halfverse of 'Antara, يَنْبَاعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ *flows from behind the ears of a fierce, bulky she-camel;* اَلْكَلْكَالُ, for اَلْكَلْكَلُ, in the words قُلْتُ وَقَدْ خَرَّتْ عَلَى الْكَلْكَالِ *I said, after she had fallen upon her breast;* مُنْتَزَاحٌ, for مُنْتَزَحٌ, in the homistich وَمِنْ ذَمِّ الرِّجَالِ بِمُنْتَزَاحِ *and (art thou) far removed* (i. e. *quite free*) *from the blame of men?* عَامُودٌ, for عَمُودٌ, in the halfverse فِيهِ مِنَ الذَّهَبِ الْإِبْرِيزِ عَامُودُ *in it there is a*

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pillar of purest gold; الصَّيَارِفُ and الدَّرَاهِيمُ, for الصَّيَارِفُ and الدَّرَاهِمُ, in the hemistich نَفْيَ الدَّرَاهِيمِ تَنْقَادُ الصَّيَارِيفِ *as the money-changers scatter the dirhams, whilst selecting (those that are of full weight)*; انظُرُ, for انظُرْ, in the words مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَانظُرُ *I draw near to whatever place they go and look (at them)*.

b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a word. *a*) Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the words فِي قَتَمِهِ *in its dust* or *its darkness*; عَوَارٌ, plur. of عُوَّارٌ *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةٌ *a cell* or *chamber*, for مَقَاصِيرُ, عَوَاوِيرُ, and the like; هَذَا (⏑–), instead of هٰذَا (––), as in the halfverse إِلَى كَمْ هَذَا الْهِجْرَانُ فِي كُلِّ لَيْلَةٍ *how long shall this estrangement last every night?* اَللهُ (–⏑⏑), for اَللهُ (––⏑), as in the hemistich أَلَا لَا بَارَكَ اَللهُ فِي سُهَيْلٍ *may God not bless Suhèil!* and, with double license, كَتَنٌ, for كَتَّانٌ, in the words بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنِ *partly silk and partly linen*. *b*) Examples at the end of a word: اَلنَّوَاحِ, for اَلنَّوَاحِي, as in the hemistich كَنَوَاحِ رِيشِ حَمَامَةٍ نَجْدِيَّةٍ *like the tips of the feathers of a dove of Nèjd*; الايدِ, for الايدِي, as in the words دَوَامِي الايدِ *with their forefeet bleeding*; اَلنَّاسِ, for اَلنَّاسِي, as in the words عَنِ النَّاسِ ابْرَادًا وَاثْوَابَا *from one who forgets robes and garments*. The 1st

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pers. plur. of the Perfect, قَتَلْنَا (⏑ – –), is also sometimes shortened into قَتَلْنَ (⏑ – ⏑), but the ălif may be retained in writing, in order to distinguish it from the 3d pers. plur. fem.; e. g. وَمُسْتَسْلِمٍ نَفْسٍ عَنْهُ *and many a one on the point of surrender have we relieved;* وَلَوْ أَدْرَكْنَهُ لَقَضَيْنَ نَحْبًا بِهِ *and if we had overtaken him, we would surely have slaughtered him.*

c) *The suppression of a short vowel.*

246. *a*) In the middle of a word this license is of most frequent occurrence in the case of the very few nouns of the form فِعْلٌ (becoming فِعَلٌ), and of verbs of the forms فَعِلَ and فَعُلَ (becoming فَعَلَ, see vol. I., § 183, rem. *b*), and فُعِلَ (becoming فُعَلَ); as كَمَا اسْتَوْفَضَتْ خَيْلٌ بِكَبَّتِهَا الْإِبِلَا *as horses scatter camels by their charge* (for الْإِبِلَا); وَإِنْ أَهْجُهُ يَضْجَرْ كَمَا ضَجِرَ بَازِلٌ مِنَ الْإِبِلِ دَبِرَتْ صَفْحَتَاهُ وَكَاهِلُهْ *and if I lampoon him, he cries out, like a nine-year-old camel whose sides and withers are galled* (for ضَجِرَ, الْإِبِلِ, and دَبِرَتْ); أَوْ مِثْلَ مَا جُزِيَ هَارُونُ وَدَاوُدُ *or as Aaron and David were recompensed* (for جُزِيَ); إِذَا مُطِيَ حَنَّ بِوَرْكٍ حُدَالِ *when it is drawn, it twangs with the curved bow* (*makes the curved bow twang*). Rarer instances are exemplified by رَجْلٌ, for رَجُلٌ, as in the halfverse فَقَدْ كَانَ رَجْلًا وَكُنْتُمْ رِجَالَا *for he was a man, and ye are men;* الْكَبْرُ, for الْكُبَرُ (plur. of الْكُبْرَى), in the words هِيَ الْانْفُسُ الْكَبْرُ الَّتِي *these are the great souls which*—;

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زَفَرَاتٌ, for زَفَرَاتٌ (plur. of زَفْرَةٌ, vol. I., §. 301, rem. *b*), as فَتَسْتَرِيحَ النَّفْسُ مِنْ زَفَرَاتِهَا *and the soul finds rest from its sighs.*—This license has resulted in the production of such forms as يَجِدْ for يَجِدْ (يَجِدْ, jussive of وَجَدَ), and يَلِدْ or يَلَدْ for يَلَدْ (يَلِدْ, jussive of وَلَدَ); as وَلٰكِنَّنِي لَمْ أَجِدْ مِنْ سَبِّكُمْ بُدَّا *but I have not been able to avoid cursing you;* وَذِي وَلَدٍ لَمْ يَلْدَهُ أَبَوَانِ *and scarcely one who has offspring is there* (وَاوُ رُبَّ used لِلتَّقْلِيلِ), *whom two parents have not begotten* (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فِعْلٌ, using, for example, إِطِلٌّ for إِطْلٌ, *flank*, and جِلِدٌّ, for جِلْدٌ, *skin*.

b) The same license at the end of a word is exemplified by such a form as يَتَّقِ, for يَتَّقْ, in the halfverse وَمَنْ يَتَّقِ فَإِنَّ اللّٰهَ مَعَهُ *and whoso fears (God), verily God is with him.* Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. ـِي and نِـي, §. 228, rem. *b*.

d) *The addition of a final short vowel to certain verbal forms and to some particles.*

247. The vowel *kèsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the Imperative, and those persons of the Jussive which end in a consonant; as أَنَاخُوا الْمَطَايَا قَدْ أَمِلَّتْ وَكَلَّتِ *they made the camels lie down, which were tired and weary* (for كَلَّتْ);

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يَقُولُونَ لَا تَهْلَكْ أَسًى وَتَجَلَّدِ *they say, Do not die of grief, but bear it like a man* (for تَجَلَّدْ); وَإِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجْهَدِ *and if the foe come upon thee, I will do my very best* (for أَجْهَدْ).

REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَزَتْ (for غَزَاتْ, 3d pers. sing. fem. Perf. of غَزَا, vol. I., §. 166, *a*, rem.) becomes غَزَتِ, not غَزَاتِ; طِرْ (for طِيرْ, 2d pers. sing. masc. Imperat. of طَارَ, vol. I., §. 152) becomes طِرِ, not طِيرِي; أَنَمْ (for أَنَامْ, 1st pers. sing. Jussive of نَامَ, vol. I., §. 151) becomes أَنَمِ, not أَنَامِ.

248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَزُلْ بِرِحَالِنَا وَكَانْ قَدِ *they* (the camels) *have not yet moved off with our saddles, but it is as good as done* (namely, وَكَانْ قَدْ زَالَتْ *but it is as if they had already moved off*); أَحْبَابَ أَنْفُسِنَا كَمْ ذَا النَّوَى وَكَمِ *beloved of our souls, how long will this absence continue? how long?*

REM. The reader may here be reminded that, instead of the ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمُو, هُمُو, كُمُو, and فَعَلْتُمُو. The final vowel is in these cases more usually long than short.* When هُمْ is changed into هِمْ, either هُمِ or هِمِ may be used.

* The quantity of the singular suffix هُ is also doubtful.

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c) *The irregular use of the tènwīn and other case-endings in the noun.*

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: إِن تَضَوَّعَ مِسْكًا بَطْنُ نَعْمَانَ مَشَتْ بِهِ زَيْنَبٌ فِي نِسْوَةٍ عَطِرَاتِ *the vale of Na'mān is scented with musk, if Zèinèb walks in it amid (her) perfumed attendants* (for زَيْنَبُ); قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ *they say, 'Aḥmèd visits thee and thou visitest him* (for أَحْمَدُ); يَسْقِيهِمُ ذُو مِرَّةٍ أَحْوَرُ *a smart black-eyed (page) hands them wine* (for أَحْوَرُ); قَدْ قَالَ شَاعِرُ كِنْدَةٍ فِيمَا مَضَى *the poet of (the tribe of) Kinda has said in olden time* (for كِنْدَةُ); تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنَ أَكْثَمِ *thou sayest, Ask largesse of Yaḥyā 'ibn Ḵèkṯèm* (for أَكْثَمَ); وَنَبَّهْتُ عُثْمَانًا لِدَفْعِ خُطُوبِهِ *and I warned 'Othmān to repel the dangers which threatened him* (for عُثْمَانَ); وَنَسِيتَ أَنَّ اللّٰهَ أَخْرَجَ آدَمًا *and thou forgettest that God turned Adam out of it* (for آدَمَ); فَلَا تُودِعَنَّ الدَّهْرَ سِرَّكَ أَحْمَقًا *never then entrust thy secret to a fool* (for أَحْمَقَ). Examples of the broken plural: إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمُ *but they are companions in (shedding) their blood* (for شُرَكَاءُ); شُعْثٌ عَلَيْهَا مَسَاعِيرُ لِحَرْبِهِمُ *(horses) with shaggy manes, on which ride warriors who stir up the fire of their battle* (for مَسَاعِيرُ); عَجَائِزًا مِثْلَ الْأَفَاعِي خُمَّسَا *old women,*

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غَشِيتُ مَنَازِلًا بِعُرَيْتِنَاتٍ *like vipers, five in number* (for عَجَائِز); *I visited dwellings at 'Orèitināt* (for مَنَازِل). — Other instances of the irregular tènwīn are: in the vocative, as سَلَامُ اللّٰهِ يَا مَطَرٌ عَلَيْهَا *the peace of God, O Maṭar, be upon her* (for يَا مَطَرُ); يَا عَدِيًّا لَقَدْ وَقَتْكَ الْأَوَاقِي *O 'Adī, every circumstance has combined to protect thee* (where a writer in prose would have said يَا عَدِيُّ); after لَا, used لِنَفْيِ الْجِنْسِ (§. 39), as أَلَا رَجُلًا جَزَاهُ اللّٰهُ خَيْرًا *is there no man (may God reward him with good)* — ? (for أَلَا رَجُلَ); in words of the form فَعَالِ (vol. I., §. 98, rem. *c*; §. 309, *c*, *θ*), as حَذَارِ حَذَارِ مِنْ فَوَارِسِ دَارِمٍ *beware, beware of the horsemen of Dārim* (for حَذَارِ حَذَارِ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ *O 'Abū Maṭar, come hither to Ṣalāḥ* (i. e. Mèkka, for صَلَاحِ); and in proper names before بْنُ *son of* (vol. I., §. 21, *b*), as جَارِيَةٌ مِنْ بَنِي قَيْسِ ابْنِ ثَعْلَبَةَ *a young woman (of the tribe) of Ḳais 'ibn Ṯa'laba* (pron. *Ḳaisini 'bni*, for قَيْسِ بْنِ).

250. On the contrary, the tènwīn is sometimes suppressed in cases where it could not be dispensed with in prose; as فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ *neither Ḥiṣn nor Ḥābis surpassed Mirdās in any assembly* (for مِرْدَاسًا); عَمْرُو الَّذِي هَشَمَ الثَّرِيدَ لِقَوْمِهِ *'Amr, who broke up (bread to make) soup for his people* (for عَمْرٌو الَّذِي, but there is another reading, عَمْرُو الْعُلَى هَشَمَ *the noble 'Amr broke up*); فَأَلْفَيْتُهُ غَيْرَ مُسْتَعْتِبٍ وَلَا ذَاكِرِ اللّٰهَ إِلَّا قَلِيلًا *and I found him not seeking (the*

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وَحَىٌّ ; (for ذَاكِرِ) *Lord's) favour, and seldom thinking upon God*
مُحَارِبِ الأَبْطَالُ قِدْمًا *and the tribe of Moḥārib, heroes of old* (for
مُحَارِبِ) ; كَسِنَّوْرٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ *like an overmatched
cat, which springs at the dog* (for كَسِنَّوْرٍ) ; عَلَى جِسْمٍ مُصَفَّرٍ مِنَ
التِّبْرِ أَمْلَسِ *upon a yellow body, smoother than gold* (for جِسْمٍ,
and أَمْلَسِ in rhyme for أَمْلَسِ, instead of أَمْلَسَ, §. 249).

251. The genitive plural in ـِينَ is sometimes changed in rhyme into ـِينِ (see vol. I., p. 265, note); as وَقَدْ جَاوَزْتُ حَدَّ
الأَرْبَعِينِ *since I have already passed the limit of forty* (for
الأَرْبَعِينَ) ; لَا بَارَكَ اللّٰهُ فِي بِضْعٍ وَسِتِّينِ *may God not bless
sixty and odd years!* (for وَسِتِّينَ) ; وَأَنْكَرْنَا زَعَانِفَ آخَرِينِ *and we
ignore the riffraff of other tribes* (for آخَرِينَ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ى, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of the verb: أَبَى اللّٰهُ أَنْ أَسْمُو بِأُمٍّ وَلَا أَبِ *God has not willed that I should be of noble descent either on the mother's or the father's side* (for أَسْمُوَ) ; فَأَلَيْتُ لَا أُرْثِي لَهَا مِنْ كَلَالَةٍ وَلَا
مِنْ حَفًى حَتَّى تُلَاقِي مُحَمَّدًا *and I swear, I will not show her pity for weariness or foot-soreness, until she encounters Muḥammad*
(for تُلَاقِيَ) ; مَنَّتْكَ نَفْسُكَ أَنْ تُسَامِيَ دَارِمًا *thy soul has made thee wish to vie with Dārim* (for تُسَامِيَ) ; إِذَا غَرَّانَ يُمْسِي

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الفتى فيه أو يضحا *when to spend an evening or a forenoon in it, fills a man with vain delight* (for إذا غر الفتى أن يمسى فيه); ألم يأتيك والانباء تنمى بما لاقت لبون بنى زياد *did he not bring thee word — for news travels fast — of what has befallen the milch-camel of the Bènū Ziyād?* (for يأتك); هجوت زبان ثم جئت معتذرا من هجو زبان لم تهجو ولم تدع *thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned Zabbān,—(so that) thou didst neither lampoon him nor let it alone* (for تهجو); عوجى علينا يحييك ابن عناب *turn aside to us, (and) 'Ibn 'Annāb will salute thee,* i. e. *receive thee with honour* (for يحيك); كأن لم ترى قبلى أسيرا يمانيا *as if thou never sawest a Yèmènite prisoner before me* (for ترَ); ما أنس لا أنساه آخر عيشتى *whatever I forget, I shall not forget him to the end of my life* (for أنسه). Examples of the noun: ومن أراد التأسى فى مصيبته *and whoever seeks for consolation in his misfortune* (for التأسى); وجدت معاليك أصلا لشعرى *I found thy noble qualities a subject for my poetry* (for معاليك); تركن راعيهن مثل الشن *they have left their shepherd like an old (useless) waterskin* (for راعيهن); كأن أيديهن فى القاع القرق *as if their forefeet were on level ground* (for أيديهن); ولو كان طاوى الحشا جائعا *and if he had been hungry and famished* (for طاوى).

253. The poets occasionally use pausal forms (see §§. 223—

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230) out of pause. For example: رَضِى for رَضِىَ, in the verse بِسرورٍ سَيِّدِى أَخدمهُ إِنْ رَضِى بِى وبِسمعِى وَالبصر *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i. e. *most willingly and cheerfully*); رزِى for رُزِىَ = رُزِّىَ, in the words مَا إِنْ رُزِى أَحَدٌ فِى النَّاسِ نَعلمهُ كَمَا رُزِئْتَ *no one among men, whom we know, was afflicted as thou art afflicted*; هُو for هُوَ, in the half-verse فَلَا هُو مِنَ الدُّنيَا مُضِيعٌ نَصِيبَهُ *and so he does not lose his share of* (*the pleasures of*) *this world.*

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* The *Roman* numerals indicate the volume, the *Arabic* numerals the section. In a very few cases the *page* has been given instead of the section.

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فِعْلَةٌ, inf., I. 196; subst., I. 220; 261; 285; plur. fr., I. 271, rem. *b*; 304, xii.

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فُعْلَةٌ, inf., I. 196; subst., I. 261; 285.

فُعَلَةٌ, intens. adj., I. 233, rem. *c*; plur. fr., I. 304, x.

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فَعَلَانٌ, inf., I. 196; fem. adj., I. 296; 309, *b*, *γ*.

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فَعِيلَةٌ, inf., I. 196; intens. adj., I. 233, rem. *c*; subst., I. 255; 261, rem. *b*.

فَعِّيلَةٌ, intens. adj., I. 233, rem. *c*.

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اَلْمَفْعُولُ ٱلْمُطْلَقُ لِلنَّوْعِ, II. 26, *b*.

مَفْعُولَاتٌ = فَعْلٌ, etc., I. 230, rem. *b*; plur. fr., I. 304, xxix., rem. *a*.

مَفْعُولَةٌ = فَعْلٌ, etc., I. 230, rem. *b*.

مِفْعِيلٌ, intens. adj., I. 233, rem. *b*; com. gen., I. 297, *c*.

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مِنْ لِلِٱبْتِدَآءِ, II. 48, *b*, rem. *a*.

مِنْ لِٱبْتِدَآءِ ٱلْغَايَةِ فِي ٱلْمَكَانِ وَٱلزَّمَانِ, II. 48, *b*, rem. *a*.

مِنْ لِلْبَيَانِ, II. 48, *g*, rem. *a*.

مِنْ لِبَيَانِ ٱلْجِنْسِ, II. 48, *g*, rem. *a*.

مِنْ لِلتَّبْعِيضِ, II. 48, *f*, rem. *c*.

لِلتَّبْيِينِ ..., ... *g*, rem. *a*.

لِلتَّرْكِيبِ ..., ... *f*, rem. *c*.

لِلتَّعْلِيلِ ..., ... *c*, rem. *a*.

اَلْمُنَادَى, II. 38, *a*, rem. *h*.

مُنْذُ لِٱبْتِدَآءِ ٱلْغَايَةِ فِي ٱلزَّمَانِ, II. 61, rem. *b*.

مُنْذُ لِلْأَمَدِ, II. 61, rem. *b*.

مُنْذُ لِأَوَّلِ ٱلْمُدَّةِ أَوْ لِجَمِيعِ ٱلْمُدَّةِ, II. 61, rem. *b*.

اَلْمُنْشَرِحُ, II. 216.

اَلْمَنْسُوقُ, II. 38, *a*, rem. *e*.

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اَلْمَنْعُوتُ, I. 190, *a*; II. 139, rem. *d*.

مَنْقُولٌ, I. 191, rem. *b*, 8.

مَنْقُولٌ مِنَ ٱلْفَاعِلِ أَوِ ٱلْمَفْعُولِ, II. 44, *e*, rem. *a*.

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اَلْمَوْصُولُ, II. 172.
اَلْمَوْصُولُ الْاِسْمِيُّ, I. 190, *e*.
اَلْمَوْصُوفُ, I. 190, *a*; II. 136, *b*; 139, rem. *d*.

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وَالتَّرَحُّمِ, II. 35, *δ*, rem. *a*; 136, *a*, rem. *d*.
اَلنَّعْتُ, I. 190, *b*; II. 139, rem. *b*.
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نُقْطَةٌ, I. 1, rem. *d*.
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نَائِبٌ عَنِ الْفَاعِلِ, II. 133, rem. *a*.
نَائِبُ فَاعِلٍ سَادٌّ مَسَدَّ الْخَبَرِ, II. 121.
نَائِبٌ مَنَابَ الْفَاعِلِ, II. 133, rem. *a*.
نَائِبٌ مَنَابَ الْفِعْلِ, II, 35, *a*, rem. *a*.
نَأْتِي, I. 89, 3, rem.
نَبْرَةٌ, I. 15.
نَبْزٌ, I. 191, rem. *b*, 6.
اَلنِّدَاءُ, II. 38, *a*.
اَلنِّسْبَةُ, I. 194, *d*; 249.
اَلنَّصْبُ, I. p. 263, note.
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وَاوُ ٱلِٱبْتِدَآءِ, II. 183, rem.
ٱلْجَمْعِ ..., II. 15, *e*; with accus., II. 37.
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وَاوُ ٱلْمُصَاحَبَةِ, II. 15, *e*; with accus., II. 37.
وَاوُ ٱلْمَعِيَّةِ, II. 15, *e*; with accus., II. 37.
وَزْنٌ, II. 191, rem.
ٱلْوَصْفُ, I. 190, *b*.
ٱلْوَصْفِيَّةُ, I. 309, *c*, *θ*, rem. *e*.
وَصْلَةٌ, وَصْلٌ, I. 18.

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ٱلْيَآءُ ٱلْمُثَنَّاةُ مِنْ تَحْتِهَا, I. 1, rem. *d*.
يَا لِلنُّدْبَةِ, II. 38, *c*, rem. *b*.
يَرْمُلُونَ, I. 14, *b*, rem. *a*.
يَفَاعِيلُ, I. 305, ii.

II. ARABIC WORDS, TERMINATIONS, ETC.

ا

ـَ for ـِ or ـِي, in the vocative, II. 38, *a*, rem. *b*.
ـَا for ـَى, I. 6, rem. *a*.
ـَا, ـَاهْ, II. 36, *c*.
ـَا for ـًا, in pause, II. 225; 227.
ـَا for ـَنْ, ... , II. 225.
ـَا for ـِي, in the vocative, II. 38, *a*, rem. *b*.
ـًا for ـَنْ, I. 97, rem. *c*.
ء for أ, ؤ, ئ, I. 17.
أ elided, I. 19.
آ omitted in writing, I. 21.
ا for أ, I. 17, *b*, rem. *b*.
أَ for وَ initial, I. 304, xvi. 5, rem.
أَ, interj., I. 368; II. 38, *a*.
أَ, interrog., I. 21, *d*; 361, *a*; II. 39, *a*, rem. *c*; 131; 166.
أَ — أَمْ, I. 362, *d*; II. 166.
إِ for وِ initial, I. 206, rem. *b*.
إِ = إِى, interj. I. 362, *j*.

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أُ for وُ initial, I. 145, rem.; 206, rem. *b*; 277, rem. *a*.

آ, interj., I. 368; II. 38.

آ = أَ, interrog., II. 235, rem. *b*.

ـَآ, I. 296; 309, *b*, *a*.

آتَى, أُوتِيَ, II. 25, rem. *a*.

آخَرُ, I. 309, *a*, δ.

آخِرٌ, II. 93.

آضَ, II. 42.

آىٍ, interj., II. 38.

أَبٌ, I. 315, *a*, rem. *a*; 316, rem.; II. 81; أَبُونَ, I. 302, rem. *c*; أَبَتَاهْ, أَبَهْ, أَبَتِ, II. 38, *a*, rem. *b*.

أَبْتَعُ, I. 309, *a*, δ; II. 137, rem. *c*.

أَبْصَعُ, ... , ... ; ... , ...

اِبْنٌ, I. 19, *d*; 21, *b*; 315, *a*, rem. *b*; II. 38, *a*, rem. *f*; 81; 170, rem. *a*.

اِبْنَةٌ, I. 19, *d*; 315, *a*, rem. *c*; II. 38, *a*, rem. *f*; 81.

اِبْنُمٌ, I. 308, rem.

أَبَى, I. 175, rem. *b*.

اِتَّجَرَ, I. 139, rem. *a*.

اِتَّخَذَ, I. 139.

اِتَّزَرَ, I. 139, rem. *a*.

اِتَّسَمَ, ... , ...

اِتَّهَلَ, ... , ...

أَتُونٌ, I. 305, ii., rem. *b*.

أَتَى, I. 132, rem. *b*; 175, rem. *a*; II. 25, rem. *a*; 42, rem. *a*.

اِثْنَتَانِ, اِثْنَانِ, I. 19, *d*; 320; 321, rem. *c*; II. 97.

اِثْنَيْنِيَّةٌ, I. 254, rem. *b*.

أَجَلْ, I. 362, *a*.

أَجْمَعُ, I. 309, *a*, δ; II. 137.

أَحَدٌ, II. 97.

أَحْرُونَ, I. 302, rem. *d*.

أَخٌ, I. 315, *a*, rem. *a*; 316, rem.; II. 81; أَخُونَ, I. 302, rem. *c*.

اِخٍّ, أَخٍّ, I. 368.

أَخَوَاتٌ, أُخْتٌ, I. 301, rem. *d*.

أَخَذَ, I. 137—9; II. 42, rem. *g*, 3.

أُخَرُ, I. 304, i., 2, rem.; 309, *a*, δ.

اِخْلَوْلَقَ, II. 42, rem. *g*, 2.

إِذْ, conj., I. 367, *a*.

إِذْ, interj., I. 368, rem. *e*.

إِذَا, conj., I. 367, *b*; with the Perf., II. 5; with the Jussive, II. 5, rem. *b*; إِذَا or

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إِذَا مَا, with two correlat. clauses, II. 5.

إِذَا, interj., I. 368, rem. *e*.

إِذَا بِ, II. 56.

إِذَا مَا, II. 5.

إِذَنْ, I. 362, *b*; with the Subj., II. 15, *g*.

أَذْوَاءُ الْيَمَنِ, I. 340, rem. *c*.

إِرَاءَةٌ, for إِرَاءَةٌ, I. 211, rem.

أَرَاضٍ, I. 304, xxiii., 3, rem.

أَرْضُونَ, I. 302, *e*.

اِسْتٌ, I. 19, *d*.

اِسْتَاعَ, I. 118, rem. *b*; 163, rem. *a*.

أُسْتَاهٌ, I. 305, iii., rem. *e*.

اِسْتَخَذَ, I. 139, rem. *a*.

أَسْطَاعَ, اِسْطَاعَ, I. 118, rem. *b*; 163, rem. *a*; II. 242.

أَسْفَرَ, II. 42.

اِسْمٌ, I. 19, *d*.

أَشْيَاءُ, I. 304, xiv., 2, rem.

أَصْبَحَ, II. 42.

اِصْطَخْرِيٌّ, I. 254, rem. *d*.

الْأُصُولَانِ, I. 299, rem. *g*.

أَضْحَى, II. 42.

أُعْ أُعْ, I. 368.

أُفَّا, أُفٍّ, etc., I. 368.

أَفْوَاهٌ, I. 305, iii., rem. *e*.

إِقَامٌ, for إِقَامَةٌ, I. 211, rem.

أَقْبَلَ, II. 42, rem. *g*, 3.

أَكْتَعُ, I. 309, *a*, *δ*; II. 137, rem. *c*.

اَلْ, the article, I. 14, *a*; 19, *a*; 345.

اَلْ = اَلَّذِي, I. 345, rem. *b*.

أَلْ = هَلْ, I. 362, *bb*.

أَلَا, interj., I. 368.

أَلَا, interrog., I. 362, *c*; II. 168; 169, rem. *a*.

أَلَا إِنَّ, II. 168.

أَلَا يَا, ...

أَلَّا = هَلَّا, I. 362, *cc*.

أَلَّا, interrog., II. 169.

أَلَّا = أَنْ لَا, I. 14, *b*, and rem. *b*; 367, *d*; with the Subj., II. 11; 15, *a*, *a*.

إِلَّا, I. 14, *b*, rem. *b*, and Add. et Corrig.; 367, *e*; II. 15, *d*, rem.; 59, rem. *a*; 117; 142, *c*; 144, rem.; 186, *a*, and *b*, rem. *a*; إِلَّا repeated لِلتَّوْكِيدِ, II. 186, *a*, rem. *b*;

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نَشَدْتُكَ ٱللّٰهَ إِلَّا, II. 186, *a*, rem. *c*; إِلَّا with pronom. suffixes, II. 186, *a*, rem. *e*.

أُولَاتُ, أُلَاتُ, I. 340, rem. *c*.

اَلَّتِي, I. 347.

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اَلَّذِي, I. 347; II. 172, rem. *a*; 174.

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اَللّٰهُ (ـُ) for اَللّٰهُ (ـَ), II. 245.

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أُولُو, أُلُو, I. 302, rem. *c*; 340, rem. *c*.

اَلِّي or اَللِّي = اَلَّذِي, I. 347, rem. *a*.

إِلَى, I. 358, *a*, and rem. *a*; II. 51.

إِلَيْكَ = تَنَحَّ, II. 51, *c*; إِلَيْكَ عَنِّي, *ibid.*

إِلَيْكَهَا = خُذْهَا, II. 35, *δ*, rem. *b*.

إِلَى آخِرِهِ, II. 51, *c*.

إِلَى دُونِ, II. 70, rem. *b*.

إِلَى عِنْدِ, ... , ...

إِلَى غَيْرِ ذٰلِكَ, II. 51, *c*.

إِلَى فَوْقِ, II. 70, rem. *b*.

إِلَى نَحْوِ, II. 70, rem. *b*.

إِلَى وَرَاءَ, ... , ...

أُلَاءِ, أُلَى, I. 340.

أَمْ, I. 362, *d*; II. 165; 166; 167.

أَمْ = أَلْ, I. 345, rem. *c*.

أَمَ, I. 362, *e*.

أُمْ, II. 81.

أَمَا, I. 362, *e*; II. 168.

أَمَا إِنَّ, II. 168.

أَمَّا, followed by فَ, I. 367, *c*.

أَمَّا = أَنْ مَّا, I. 14, *b*, rem. *b*, and Add. et Corrig.

إِمَّا, I. 367, *e*; إِمَّا—أَوْ, or إِمَّا—وَإِمَّا, *ibid.*

إِمَّا = إِنْ مَّا, I. 14, *b*, rem. *b*, and Add. et Corrig.; II. 19, *d*.

أَمَامَ, I. 359; II. 69, *g*, rem., *b*.

أُمَتَاهُ, أُمَهْ, أُمَّتِ, II. 38, *a*, rem. *b*.

اِمْرَأَةٌ, اِمْرُؤٌ, اِمْرُؤٌ, I. 19, *d*; 308, rem.

أَمْسِ, I. 364, rem. *a*.

أَمْسَى, II. 42.

أُمَهْ, II. 38, *a*, rem. *b*.

أُمَّهَاتٌ, I. 305, iii., rem. *e*.

أَمْوَاهٌ, ... , ... , ...

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أَنْ, for أَنَا, I. 89, 1, rem. *b*.

أَنْ, I. 14, *b*; 367, *d*; with the Subj., II. 11; 15, *a*, *a*; with the Perf. or Imperf. Indic., II. 15, *a*, *β*; after prepositions, etc., II. 70, rem. *f*; 88.

إِنْ, I. 367, *e*; II. 188; with the Perf., II. 6, *a*; in two correlat. clauses, II. 6, *b*; with the Jussive, II. 13; in two correlat. clauses, II. 17, *c*, *a*.

إِنْ, negat., II. 42, rem. *e*; 158.

إِنْ لَوْ, II. 189.

ـَانَ, for ـَيْنِ, I. p. 264, note †.

أَنَّ, I. 367, *f*; with the accus., II. 36; after prepositions, II. 70, rem. *f*.

إِنَّ, I. 362, *f*; with the accus., II. 36; 62, rem. *a*.

آنَا, I. 23, rem. *d*.

أَنَا, I. 89, 1, and rem. *a*.

أُنَاسٌ, I. 305, iii., rem. *e*.

أَنْتَ, I. 89, 1.

أَنْتُمْ, ... , rem. *c*.

أَنْشَأَ, II. 42, rem. *g*, 3.

إِنْفَكَّ, ... , and rem. *b*.

إِنَّمَا, I. 362, *g*; II. 117; 185.

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ـَانِيٌّ, rel. adj., I. 267.

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ـَاهْ, see ـَا; ـَاهُ, II. 38, *c*, rem. *e*.

ـَاهْ, in pause for ـَاتْ, II. 226, rem. *b*.

أَهَالِ, I. 304, xxiii., 3, rem.

أَهْلٌ, II. 81.

أَهْلُونَ, I. 302, *e*.

أَوْ, I. 367, *g*; II. 6, *a*; 165; 166; 167; with the Subj., II. 15, *f*.

آوٍ, أَوٍّ, etc., I. 368.

إِوَزُّونَ, I. 302, *e*.

أَوْشَكَ, II. 42, rem. *g*, 1.

أَوَّلُ, I. 309, *a*, *δ*; 328, and rem. *a*; II. 86, rem. *a*; 93.

أُوَلُ, I. 309, *a*, *δ*.

أُولُو, I. 302, rem. *c*; 340, rem. *c*.

أُولَاءِ, أُولَى, I. 340, rem. *a*.

أَوَّاهٍ, أَوَّاهْ, أَوَّهْ, etc., I. 368.

أَيْ, *that is*, I. 362, *i*.

..., interj., I. 368; II. 38.

..., for أَيُّ with suff., I. 353, rem. *a*.

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إِى, I. 362, *j*.

أَىٌّ, interrog., I. 346, rem.; 353; II. 87; 171.

أَىٌّ, relative, I. 349; II. 6; 172, rem. *a*.

أَىٌّ, expressing surprise, II. 171, rem.

أَيَا, I. 368; II. 38, *a*.

إِيَّا, I. 188; II. 31, rem.; 178; before a subst., II. 35, *b*, *β*, rem. *b*.

أَيَّانَ, أَيَّانَ مَا, II. 6.

أَيَّتُهَا, I. 368, rem. *a*; II. 36, *b*.

إِيخِ, ...

أَيْسَ, I. 182, rem. *a*, and Add. et Corr.

أَيْشَ, I. 353, rem. *a*.

أَيْمَ, I. 353, rem. *b*.

أَيْمَا, I. 367, *c*.

إِيمَا, I. 367, *c*.

أَيُّمَا, interrog., I. 346, rem.; 353, rem. *b*.

أَيُّمَا, relat., I. 350; II. 6.

..., expressing surprise, II. 171, rem.

أَيْمُنُ, interrog., I. 346, rem.

..., relat., I. 349; II. 6.

أَيْمُنُ, I. 19, rem. *b*.

أَيْنَ, I. 362, *k*; II. 6.

أَيْنَمَا, ... ; ... .

إِيهِ, إِيهٍ, إِيهِ, I. 368.

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إِيوَانٌ, I. 305, ii., rem. *b*.

أَيْوَهْ, I. 362, *j*.

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بِ, I. 356, *a*, and rem. *a*; II. 56; 62; 139.

بِأَبِي أَنْتَ, II. 56, rem. *a*.

بَئِسَ, I. 92, rem. *a*.

بِئْسَ (بَئِسَ, بَأْسَ, بِئِسَ), I. 183; II. 142, *d*.

بِئْسَمَا, بِئْسَ مَا, I. 183, rem. *a*.

بَاتَ, II. 42.

بِاللّٰهِ عَلَيْكَ, II. 59, rem. *a*.

بَتَّ, I. 120, rem. *a*.

بُتَعٌ, I. 304, ii., 2, rem.; 309, *a*, *δ*.

بَخٍ, etc., I. 368.

بِدُونِ, II. 56, rem. *c*; 69, *f*.

بَدَوِيٌّ, I. 261, rem. *a*.

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بَرِئَ, I. 92, rem. *b*.
بَرِحَ, II. 42, and rem. *b*.
بِسْمِ ٱللّٰهِ, I. 21, *a*.
بُضْعٌ, I. 304, ii., 2, rem.; 309, *a*, *δ*.
بِضْعَةٌ, بِضْعٌ, I. 319, rem. *b*; 321, rem. *d*; 322, rem. *b*; 324, rem.; II. 99, rem.
بَطْنٌ, I. 304, xxix., rem. *c*.
بُعْدٌ, بَعُدَ, I. 183, rem. *c*.
بُعَيْدَ, بَعُدَ, I. 359; II. 69, *g*, rem., *a*.
مِنْ بَعْدُ, بَعْدُ, I. 363.
بَعْضٌ, II. 82, *c*; 132, rem.; 151.
بِغَيْرِ, II. 56, rem. *c*.
بَقِيَ, II. 42.
بُكْرَةً, II. 44, *a*, rem. *b*.
بَلْ, I. 14, *a*, rem. *b*; 362, *l*; II. 184, *c*; with the genit., II. 85.
بَلْ = بَنُو ٱلْ, II. 242.
بِلَا, II. 56, rem. *c*.
بَلْهَ, II. 35, *b*, *δ*, rem. *b*.
بَلَى, I. 362, *m*.
بِنَاءً عَلَى, II. 59, *f*.
بَنَاتٌ, I. 301, rem. *d*.
بْنُ for ٱبْنٌ, I. 21, *b*.
بِنْتٌ, II. 81.
بَنُو, II. 143, rem. *b*; 152, *a*.
بَنُونَ, I. 302, *e*.
بَهْرَانِيٌّ, I. 259, rem.
بَيْتٌ, I. 304, xxix., rem. *c*.
بَيْدَ, II. 186, *c*.
بَيْنَ, I. 359; II. 67.
بَيْنَ — إِلَى, II. 67.
بَيْنَ يَدَىْ, ...
بَيْنَمَا, I. 368, rem. *e*; II. 67, rem.
بَيْنَا, I. 362, *n*; 368, rem. *e*; II. 67, rem.

ت

ة, I. p. 6, note.
ـَةْ, I. 294, and rem.; as a plur. term., I. 305, iii., rem. *d*.
ت for ة, in rhyme, II. 226.
تَ, I. 356, *b*; II. 62.
تِ, I. 175, rem. *a*.
تَا, I. 340.
تَالَ, I. 342.
تَبَارَكَ, I. 50, rem. *a*.
تُجَاهَ, I. 359.
تَجَرَ, I. 139, rem. *b*.

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تَحْتَ, تُحَيْتَ, I. 359; II. 68.

تَحْتُ, مِنْ تَحْتُ, I. 363.

تَخِذَ, I. 139, rem. *b*.

تَعَ, I. 23, rem. *d*.

تَعَاظَمَ, I. 50, rem. *a*.

تَعَالَى, ... , ...

... , and similar perfects, after the name of God, II. 1, *f*, rem.

تَعَلَّمْ, II. 24, *b*, *β*.

تَقِ = اتَّقِ, II. 242.

تَلْقَاءَ, I. 359.

تِلْكَ, I. 343.

تِهْ, I. 175, rem. *a*.

تِهِ, تِهْ, I. 340.

تَهَامٍ, I. 254, rem. *e*.

تَوْرِيَةٌ, I. 7, rem. *d*.

تَوَهَّمَ, II. 24, *b*, *β*.

تِي, I. 340.

تَيْدَ, II. 35, *b*, *δ*, rem. *b*.

تِيكَ, I. 342.

ث

ثَمَّ, ثَمَّهْ, I. 362, *o*.

ثُمَّ, I. 367, *h*.

ثُمَّتْ, ...

ثَنَا, I. 23, rem. *d*.

ثِنْتَانِ, I. 318, and rem. *b*; II. 97.

ج

جَآءَ, II. 42, rem. *a*.

جَالٍ, I. 240, rem. *b*.

جِدٌّ, II. 137, rem. *b*.

جِرْوَاتٌ, I. 301, rem. *b*.

جَعَلَ, II. 24, *b*, *β*; 42, rem. *g*, 3.

جُمَعُ, I. 304, ii., 2, rem.; 309, *a*, *δ*.

جَمِيعٌ, II. 82, *b*; 137; 151.

جَمِيعًا, II. 82, *b*.

جَوْتَ, I. 368.

جَيْرَ, I. 362, *p*.

ح

حَ, I. 23, rem. *d*.

حَآءَ, I. 368.

حَاشَ, حَاشَا, حَاشَى, II. 186, *d*.

حَالٌ, II. 135.

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حَبَّ, I. 120, rem. *a*.
حَبَّ, حُبَّ, I. 183, rem. *c*.
اَلْحُبَا = اَلْحُبَاحِبُ, II. 242, rem.
حَبَّذَا, I. 183, rem. *c*.
حَتَّى, prep., I. 358, *b*; II. 52.
... , as حَرْفُ عَطْفٍ, II. 52, rem. *c*.
... , conj., I. 367, *i*; with the Subj., II. 11; 15, *c*, *a*; with Perf. or Imperf. Indic., II. 15, *c*, *β*.
حَتَّى إِذَا, II. 5, rem. *c*.
حَجَا, II. 24, *b*, *β*.
حَجَاً = حَجَاجٌ, II. 242, rem.
حِذَاءَ, I. 359.
حَرُونَ, I. 302, rem. *d*.
حِرُونَ, I. 302, rem. *c*.
حَرَى, II. 42, rem. *g*, 2.
حَسِبَ, I. 92, rem. *a*; II. 24, *b*, *β*.
حُسْنَ, حَسُنَ, I. 183, rem. *c*.
حُشُونَ, I. 302, rem. *c*.
حَشَى, II. 186, *d*.
حَضِرَ, I. 92, rem. *b*.
حَضْرَمِيٌّ, I. 264, rem. *b*.
حَقٌّ, II. 137, rem. *b*.
حَمٌ, I. 315, *a*, rem. *a*; 316, rem.
حَمَى, حَمَا, I. 362, *e*.
اَلْحَمِي = اَلْحَمَامِ, II. 242, rem.
حَوْبٌ, I. 368.
حَوْلَ, I. 359; II. 69, *g*, rem., *d*.
حَيَّ, I. 368.
حَيْثُمَا, إِلَى حَيْثُ, مِنْ حَيْثُ, حَيْثُ, I. 363.
حَيْثُمَا, حَيْثُ, II. 6.
حِينَ, I. 364, *a*.
حَيْهَلَ, حَيْهَلًا, etc., I. 368; حَيَّهَلَ with accus., = اِئْتِ مُسْرِعًا, II. 35, *b*, *δ*, rem. *b*.
حَيْوَةٌ, I. 7, rem. *d*; 214, rem. *a*.
حَيِيَ, I. 179, rem. *b*.

خ

خ, I. 23, rem. *d*.
خَالَ, II. 24, *b*, *β*.
خُذْ, I. 137; 138.
خَلَا, II. 186, *c*.
خَلْفَ, I. 359; II. 69, *g*, rem., *c*.

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د

دَامَ, II. 42.

دَاوُدُ for دَاوُوْدُ, I. 17, *b*, rem. *c*.

دَرَى, II. 24, *b*, *β*.

دَمْدَمَ, أَدْمُ, I. 93, rem.

دُوْنَ, دُوْيْنَ, I. 359; II. 69; = أَمَامَ, II. 69, *g*; = بِلَا, II. 56, rem. *c*; = غَيْر, II. 69, *e*; opposed to وَرَآءَ, II. 69, *g*.

دُوْنَكَ = خُذْ or اِلْزَمْ, II. 35, *b*, *δ*, rem. *b*; 69, *b*.

دُوْنَكَ = أَمَامَكَ, II. 69, *b*, rem.

دِيبَاجٌ, I. 284, rem.; 305, ii., rem. *b*.

دِيْمَاسٌ, I. 305, ii., rem. *b*.

دِينَارٌ, I. 284, rem.; 305, ii., rem. *b*.

دِيوَانٌ, I. 284, rem.; 305, ii., rem. *b*.

ذ

ذَا, I. 340; after أَيُّهَا, II. 38, *b*; after مَنْ and مَا, II. 170; after يَا, II. 38 *a*, rem. *d*.

ذَاتٌ, II. 135.

ذَاتُ, I. 340, rem. *c*; = اَلَّتِي, I. 347, rem. *e*.

ذَاكَ, I. 342.

ذٰلِكَ, I. 343.

ذَنْ, I. 362, *b*.

ذُو, I. 315, *a*, rem. *a*; 316, rem.; 340, rem. *c*; II. 81; = اَلَّذِي, I. 347, rem. *e*; ذَوُو, I. 302, *e*.

ذِي, I. 340.

ر

رَا for رَأَى, II. 234, *a*, rem.

رَآءَ ... , ... , ...

رَآءٌ for رَحِمٌ, II. 242, rem.

رَأَى, I. 140; 176; II. 24, *b*, *β*.

رَاحَ, II. 42.

رَازِيٌّ, I. 254, rem. *d*.

رُبَّ, II. 84.

رُبْ, رُبُ, رَبَ, رَبَّ, II. 84, rem. *a*.

رُبَّتَ, رُبَّتْ, II. 84, rem. *a*.

رُبَّمَا, I. 364, *b*; II. 84, rem. *a* and *b*.

رُبَّهَا, رُبَّهُ, II. 84.

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رِبًوا, اَلرِّبْوا, I. 7, rem. *d*, and Add. et Corrig.

رَجَعَ, I. 91, rem. *a*; II. 42.

رَجُلٌ for رَجْلٌ, II. 246.

رحّ, رحّه, I. 23, rem. *d*.

رَسَعَنِيٌّ, I. 264, rem. *b*.

رضّه, I. 23, rem. *d*.

رَكَنَ, I. 91, rem. *c*.

رَمَّ, I. 120, rem. *a*.

رُوحٌ, II. 135.

رَوْحَانِيٌّ, I. 259, rem.

رُوَيْدَ, II. 35, *b*, *δ*, rem. *b*.

رِيٌّ for رُيٌّ, II. 234, *a*, rem.

رَيْشَمَا, رَيْثَ, I. 364, *c*.

ز

زَالَ, II. 42, and rem. *a*, *b*.

زَعَمَ, I. 91, rem. *a*; II. 24, *b*, *β*.

زَكْوَةٌ, I. 7, rem. *d*; 214, rem. *a*.

زُهَاءٌ, II. 82, *f*, rem. *b*.

زِيلَ = زَالَ, I. 153, rem.

س

سَ, I. 361, *b*; II. 8, *c*; 187, *d*.

سَآءَ, I. 183, rem. *c*.

سَآئِرٌ, II. 82, *b*, rem.

سَاسٌ, I. 240, rem. *b*.

سَالَ, سَأَلَ, I. 21, *d*, rem. *b*; 140; 154, rem. *b*.

اَلسَّبَائِبُ for اَلسَّبَائِبُ, II. 242, rem.

سِجْزِيٌّ, I. 254, rem. *d*.

سَحَرَ, II. 44, *a*, rem. *b*.

سُحَرَةَ, ... , ...

سَفْ, II. 8, *c*, rem.

سَلْ, I. 140, rem. *a*.

سِنُونَ, I. 302, rem. *d*.

سِنِينٌ, ... , ...

سَوْ, II. 8, *c*, rem.

سُودَدٌ, I. 210, rem.

سَوْفَ, I. 361, *b*; 364, *d*; II. 8. *c*; 187, *d*.

سِوَاءٌ, سُوًى, II. 82, *e*; سِوَى, II. 186, *b*, rem. *b*.

سَيْ, II. 8, *c*, rem.

سِيَّمَا, I. 364, *e*; II. 186, *f*.

ش

شَآءٌ, I. 305, iii., rem. *e*.

شَاطٍ, I. 240, rem. *b*.

شَاكٌ, شَاكٍ, I. 240, rem. *b*.

شَآمٍ, I. 254, rem. *e*.

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شَاهٌ, شَاءٍ, I. 240, rem. *b*.

شَاهِدٌ, I. 304, xxix., rem. *c*.

شِشْرَازٌ, I. 305, ii., rem. *b*.

شِبْهٌ, II. 82, *f*, rem. *b*.

شَدَّ, I. 120, rem. *a*.

شَرَرْتُ, أَشُرُّ, I. 93, rem.

شَعَرَ, I. 91, rem. *a*.

شِفَاهٌ, I. 305, iii., rem. *e*.

شَوِيَ, ..., ... , ...

شُوَيَّةٌ, شُوَىٌّ, I. 276, rem.

شِيَاهٌ, I. 305, iii., rem. *e*.

شِيبِ, I. 368.

شِيرَازٌ, I. 305, ii., rem. *b*.

ص

صَاحِ, II. 38, *a*, rem. *c*.

صَاحِبٌ, II. 81.

صَارَ, II. 42.

صِحِ, I. 23, rem. *d*.

صَلَحَ, I. 91, rem. *a*.

صَلْعَم, I. 23, rem. *d*.

صَلْوَةٌ, I. 7, rem. *d*; 214, rem. *a*.

صَنْعَانِيٌّ, I. 259, rem.

صَهْ, I. 368; II. 15, *d*, rem.

ض

ضَحْوَةَ, II. 44, *a*, rem. *b*.

ط

طَائِيٌّ, I. 255, rem. *b*.

طَاعٌ, I. 240, rem. *b*.

طَاقِ, I. 368.

طَانٌ, I. 240, rem. *b*.

طَبِقَ, II. 42, rem. *g*, 3.

طَعَنَ, I. 91, rem. *a*.

طِعَنَّانٌ, I. 203, rem.

طَفِقَ, II. 42, rem. *g*, 3.

طَقْ, I. 368.

طِقْ, ...

طَلَعَ, I. 91, rem. *a*.

طِيخِ طِيخِ, I. 368.

ظ

ظَلَّ, II. 42.

ظَنَّ, II. 24, *b*, *β*.

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ع

عَادَ, II. 42.

اَلْعَالَمُونَ, I. 302, *e.*

عَامَّةٌ, II. 82, *b*, rem.; 137.

عَبْدَرِيٌّ, I. 264, rem. *b.*

عَبْشَمِيٌّ, ... , ...

عَبْقَسِيٌّ, ... , ...

عَتَّى, I. 358, *b*; II. 52, rem. *d.*

عَدَّ, II. 24, *b*, *β*.

عَدَا, II. 186, *c.*

عَدَسٌ, I. 368.

عَرْعَارٍ, I. 98, rem. *c.*

عَسَى, II. 42, rem. *g*, 2.

عَشْرٌ, I. 319, rem. *a.*

عَشَرَنَ, II. 109, *b*, rem. *b.*

عِشْرِينِيٌّ, I. 254, rem. *b.*

عَلْ = عَلَى اَلْ, I. 358, rem. *c*; II. 242.

عَلَّ, يَعِلُّ, I. 120, rem. *a.*

عَلَّ, I. 364, rem. *b*; II. 36, rem. *f.*

عَلِقَ, II. 42, rem. *g*, 3.

عَلِمَ, II. 24, *b*, *β*.

عَلَّمَا, II. 36, rem. *f.*

عَلَى, I. 358, *c*, and rem. *a* and *c*; II. 59.

عَلَّى بِهِ, II. 59, rem. *a.*

عَلَيْكَ = خُذْ or اِلْزَمْ, II. 35, *b*, *δ*, rem. *b.*

عَلَيْكَ بِ = خُذْ, II. 59, rem. *a.*

عِلِّيُّونَ, I. 302, rem. *c.*

عَمَّ, I. 23, rem. *d.*

عِمْ, I. 142, rem. *b.*

عُمَرُ, I. 8, rem. *b.*

عَمْرٌو, ... , ...

عَمَا, عَمَ, I. 362, *e.*

عَمَّنْ, عَمَّا, I. 14, *b*, and rem. *b*; 358, rem. *b.*

عَنْ, I. 14, *b*; 358 *d*, and rem. *b*; II. 49; in comparisons, II. 49, *d*; = بَعْدَ, II. 49, *f*; originally a subst., II. 49, *f*, rem. *c.*

عَنْ = أَنْ, I. 367, *d.*

اَلْعِنَبَا = اَلْعِنَبُ, II. 242, rem.

عِنْدَ, I. 359; II. 58, rem. *b*; 66.

عِنْدَكَ = خُذْ or اِلْزَمْ, II. 35, *b*, *δ*, rem. *b*; 66, rem. *a.*

عَوْضٌ, I. 363.

عِوَضٌ, I. 359.

عُوطَطٌ, I. 210, rem.

عَيْنٌ, I. 304, xxix., rem. *c*; II. 135; 139.

عِيَى, I. 179, rem. *b.*

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غ

غَاقٍ, I. 368.

غَدٌ, II. 82, *a*, rem.

غَدَا, II. 42.

غُدْوَةٌ, II. 44, *a*, rem. *b*.

غَيْرُ, I. 363; غَيْرٌ, II. 82, *d*; 151; غَيْرَ, II. 186, *b*.

ف

فَ with هُوَ, هِيَ, I. 89, 1, rem. *a*.

... as حَرْفُ تَرْتِيبٍ, I. 366, *b*; II. 140; 176; 182.

... after أَمَّا, I. 367, *c*.

... marking the apodosis of إِنْ, II. 1, *f*; 6, *c*; 17, *c*, rem. *b*; 187.

... with the Subjunctive, II. 15, *d*.

... with the Genitive, II. 85.

فِيهَا وَنِعْمَتْ, II. 56, rem. *a*.

فَتًى, II. 42, and rem. *a* and *b*.

فَضِلَ, I. 92, rem. *b*.

فَضْلًا عَنْ, II. 49, *d*.

فَقَطْ, I. 362, *q*.

فَلْ with the Jussive, I. 366, *c*, *a*; II. 17, *a*.

فُلَةٌ, فُلَّةٌ, II. 38, *a*, rem. *c*; 242.

فُلَانٌ, I. 353, rem. *c*.

فُلَانَةُ, I. 309, *b*, *δ*, rem. *b*; 353, rem. *c*.

فُمْ, I. 315, *a*, rem. *a*; 316, rem.

فَمَهْ = فَمَا, I. 351, rem.

فُمْتُ, فُمَّتْ, I. 367, *h*.

فُو, I. 315, *a*, rem. *a*; 316, rem.

فَوْضَوِيٌّ, فَوْضَى, etc., I. 210, rem.

فُوَيْقَ, فَوْقَ, I. 359; II. 68, rem. *b*.

مِنْ فَوْقُ, فَوْقُ, I. 363.

فِي, I. 358, *e*, and rem. *a*; II. 44, *b*, rem. *a*; 55; 77; = مَعَ or بَيْنَ, II. 55, *b*.

فَيْنَةَ, II. 42, *a*, rem. *b*.

ق

قَابِلٌ, II. 82, *a*, rem.

قَالَ, II. 24, *b*, *β*, and rem. *c*.

قَامَ, II. 42, rem. *g*, 3.

قَبْ, I. 368.

قُبَيْلَ, قَبْلَ, I. 359; II. 69, *g*, rem., *a*.

مِنْ قَبْلُ, قَبْلُ, I. 363.

قِبَلَ, II. 66, rem. *c*.

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قَدْ with the Perf., I. 362, *r*; II. 2; 3, *b*; 36; 187, *d*; with the Imperf., I. 362, *r*.
قَدْ كَانَ with the Perf., II. 3, *d*.
قُدَّامَ, I. 359; II. 69, *g*, rem., *b*.
قَدْرٌ, II. 82, *f*, rem. *b*.
قَرْقَارِ, I. 98, rem. *c*.
قِسِّيٌّ, I. 304, vi., 1, rem. *a*.
قَطْ, قَطُّ, I. 362, *s*.
قَعَدَ, I. 91, rem. *a*; II. 42, rem. *a*.
قُوسٍ, I. 368.
قِيرَاطٌ, I. 305, ii., rem. *b*.

ك

كَ, I. 356, rem. *c*; II. 63.
كَا, II. 44, *e*, rem. *d*, 2.
كَأَةٍ, ... , ... , ... , ...
كَأَيِّنْ, ... , ... , ... , ...
كَادَ, II. 42, rem. *g*, 1.
كَانَ, subst. verb, II. 41; 73, *a*, rem.; 74, rem.; 131.
كَانَ with the Imperf., II. 9.
... with the Perf., II. 3, *c*; 6, *c* and *d*; after لَوْ, II. 4, *b*.
... omitted, II. 41, rem. *b*.
... redundant, II. 41, rem. *c*.
كَانَ قَدْ with the Perf., II. 3, *d*.
كَانَ وَأَخَوَاتُهَا, II. 41; 131.
كَأَنْ, I. 367, *d*.
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كُمْ, for كُمْ, I. 20, *d*; 185, rem. *d*.

كَمِثْلِ, II. 63, rem. *b*.

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كَيْمَا أَنْ, ... , ...

كَيْفَ, كَيْفَمَا, I. 364, *f*; II. 6.

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كَيْمَا, II. 15, *b*, rem. *b*.

كَيْنُونَةٌ, كَيْنُونٌ, كَيْنٌ, كَيْءٌ, II. 44, *e*, rem. *d*, 2.

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ل

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لْ for لِ, I. 366, *c*, *a*; II. 17 *a*, and rem. *b*.

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لَا for غَيْر, II. 82, *d*, rem. *b*.

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لَا غَيْرُ, II. 82, *d*.

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لِئَلَّا, I. 367, *d*; II. 15, *b*.

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لَاتَ, I. 182, rem. *b*; II. 42, rem. *e*.

لَاعِ, I. 240, rem. *b*.

لَاكِنْ, for لٰكِنْ, II. 241, rem. *a*.

لَانَ, for لَأَنَ, II. 242.

لَاهِ, for لِلّٰهِ, ...

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لَدَا, ... , ... , and rem. *a*; II. 58.

لَدُنْ, I. 358, *f*, and rem. *b*; II. 58.

لَدَى, ... , ... , and rem. *a*; ... ; 66, rem. *a*.

لَعَلَّ, I. 364, rem. *b*; II. 42, rem. *g*, 2, *a*; with accus., II. 36, rem. *f*; with genit., *ibid.*

لَعَلَّمَا, II. 36, rem. *f*.

لَعِنْدِ, II. 70, rem. *b*.

لَقَدْ, II. 62, rem. *a*.

لٰكِنَّ, لٰكِنْ, I. 367, *k*; II. 184, *b*; with accus., II. 36.

لَكَيْلَا, لِكَيْ, I. 367, *j*; II. 11; 15, *b*.

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لَوْ أَنَّ, II. 4; 188, rem. *b*.

لَوْلَا, ... ; 127, *g*; interrog., II. 169.

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لَيَالٍ, I. 304, xxiii., 3, rem.

لَيْتَ, I. 364, rem. *b*; with the accus. II. 36, rem. *f*.

لَيْتَمَا, II. 36, rem. *f*.

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لَيْسَ غَيْرُ, II. 82, *d*.

لَيْمُ ٱللّٰهِ, I. 19, rem. *b*.

لَيْمُنُ ٱللّٰهِ, ... , ...

م

م م, I. 23, rem. *d*.

مْ for مَ, in pause, II. 228, rem. *a*.

مْ or مُ = مَا, I. 351, rem.

مُ ٱللّٰهِ, II. 62, rem. *b*.

مَا, interrog., I. 346, rem.; 352, rem. *b*; II. 170.

..., relative, I. 348; II. 172, rem. *a*; relat., with conditional sense, II. 6.

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..., redundant, after رُبَّ, II. 84, rem. *a*; after مِنْ, عَنْ, بِ, كَ, II. 70, rem. *f*; between the مُضَافٌ and the مُضَافٌ إِلَيْهِ, II. 90, rem.

مَا بَيْنَ, II. 67; 106, *f*.

مَا حَاشَا, etc., II. 186, *d*.

مَا خَلَا, II. 186, *c*.

مَا عَدَا, ... , ...

مَا لَمْ, with the Jussive, as neg. of مَا ٱلدَّيْمُومَةِ, II. 7.

مِائَةٌ, مِئَةٌ, I. 325, and rem. *a*, *c*; II. 96, rem. *a*; 103; 107, *d*.

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مَاءٌ, I. 368.

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مَتَى, I. 362, *z*; مَتَامَا, مَتَى, II. 6.

... = مِنْ, II. 48, *b*, rem. *b*.

مِثْلٌ, II. 82, *f*.

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مَجْمَعٌ, ...
مَدْوُوفٌ, I. 241, rem.
مِذْرَوَانِ, I. 299, rem. *b*.
مُذْ, I. 20, *d*; 358, *i*; II. 61.
مُذْ لَدُنْ, II. 70, rem. *b*.
مَرْ = مَرْحَبًا, II. 242, rem.
مُرْ, I. 137; 138.
اَلْمَرْأَةُ, اَلْمَرْءُ, I. 19, rem. *a*.
مَرْفِقٌ, I. 221, rem. *b*.
مَرْوَزِيٌّ, I. 254, rem. *d*.
مَسْجِدٌ, I. 221, rem. *b*.
مَسْقِطٌ, ... , ...
مَسْكِنٌ, ... , ...
مِشْرَاقٌ, I. 226, rem.
مَشْرِقٌ, I. 221, rem. *b*.
مِشْكَوٰةٌ, I. 7, rem. *d*, and Add. et Corrig.
مَصْوُونٌ, I. 241, rem.
مَطْلِعٌ, I. 221, rem. *b*.
مَظِنَّةٌ, I. 225.
مَعَ, مَعْ, I. 358, *g*; II. 57, and rem.
مَغْرِبٌ, I. 221, rem. *b*.
مَغْزَلٌ, I. 228, rem. *a*.
مَفْرِقٌ, I. 221, rem. *b*.
مِقْدَارٌ, II. 82, *f*, rem. *b*.
مَقْوُودٌ, I. 241, rem.
مِلْ = مِنْ اَلْ, I. 358, rem. *c*; II. 242.
مِمَّنْ, مِمَّا, I. 14, *b*, and rem. *b*; 358, rem. *b*.
مَنْ, interrog., I. 346, rem.; 352; II. 170.
..., relative, I. 348; II. 172, rem. *a*; implying a condition, with the Perf., II. 6, and the Jussive, II. 13; 127, *f*.
مِنْ, I. 14, *b*; 20, *d*; 358, *h*, and rem. *b*, *c*; II. 44, *e*, rem. *a*; rem. *c*; rem. *d*, 1, *β*; rem. *d*, 2; 48; 77; 98; 106, *d*; after comparative adjj., II. 48, *e*, and rem. *a*; after a negat. or interrog., II. 48, *f*, rem. *b*; expressing the agent of the Passive, II. 48, *g*, rem. *b*; originally a subst., II. 48, *f*, rem. *a*; = مُنْذُ, II. 61, rem. *d*.
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غَيْرِ ..., II. 56, rem. *c.*

فَوْقِ ..., II. 70, *b.*

قَبْلِ ..., ... , *c.*

قِبَلِ ..., ... , *c.*

لَدُنْ ..., II. 58, rem. *a*; 70, *d.*

مَعِهِ ..., II. 57, rem.

وَرَاءَ ..., II. 70, *f.*

مِنْ اللّٰهِ, II. 62, rem. *b.*

مِنْ رَبِّي, مِنْ الرَّبِّ, II. 62, rem. *b.*

اَلْمَنَا = اَلْمَنَازِلُ and اَلْمَنَايَا, II. 242, rem.

مَنَاجِذُ, I. 305, iii., rem. *e.*

مَنْبِتٌ, I. 221, rem. *b.*

مَنَتْ, I. 352.

مُنْخُورٌ, مُنْخَرٌ, I. 221, rem. *b.*

مُنْذُ, I. 358, *i*; II. 61.

مَنْسِكٌ, I. 221, rem. *b.*

مَنَهْ, I. 352.

مَنُو, ...

اَلْمَنِيُّ, II. 170, rem. *b.*

مَهْ, for مَ, in pause, II. 228, rem. *a.*

مَهْ = مَا, I. 351, rem.

مِهْ, I. 368.

مَهْمَا, II. 6.

مِيَاهٌ, I. 305, iii., rem. *e.*

مَيْدَ, II. 186, *c.*

ن

ن, I. 23, rem. *d.*

نْ, for نِي, II. 228, rem. *b.*

ـَنْ, for ـَا, in rhyme, II. 225, rem.

نَ, for نَا, in 1st p. pl. Perf., I. 89, 2, rem. *b*; II. 245.

نِ, for نِي, I. 185, rem. *c.*

نَا, I. 23, rem. *d.*

نَاسٌ, I. 305, iii., rem. *e.*

نَعَمْ, I. 362, *aa.*

نَعَوْ, II. 65.

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نَزَعَ, I. 91, rem. *a.*

نِسَاءٌ, I. 305, iii., rem. *e.*

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نَصْفٌ, I. 336; II. 138.
نَعَمْ, I. 92, rem. *a*, *b*.
نَعَمْ, نَعْمَ, نِعِمْ, نَعِمَ, نَعْمَ, نِعْمَ, I. 183; II. 142, *d*.
نِعْمَ مَا, I. 183, rem. *a*.
نَعَمْ, نَعَامْ, نِعِمْ, I. 362, *aa*.
نِعِمَّا, I. 183, rem. *a*.
نَفْسٌ, II. 135; 139.
نَمَّ, I. 120, rem. *a*.
نِيَ, for نِي, I. 20, *b*, *d*; 185, rem. *d*.
نِيَا, for نِيَ, نِي, in rhyme, II. 228, rem. *b*.
نَيِّفٌ, I. 324, rem.
نِيَهْ, for نِيَ, نِي, II. 228, rem. *b*.

ه

ـَهْ in pause, II. 226, and rem. *a*.
ـُهْ = final *o*, I. 6, rem. *b*.
هَ = أَ, I. 361, *a*.
هِ, for هُ, I. 185, rem. *b*; 317, rem. *c*.
هَأُ = خُذْ, I. 368, rem. *d*.
هَأُنَذَا, I. 89, 1, rem. *b*.
هَا, I. 344; 368.
هَا = خُذْ, I. 368, rem. *d*.
هَاءَ, هَاءِ = خُذْ, I. 368, rem. *d*.
هَاءَكَ = خُذْ, ... , ...
هَاءَنَذَا, I. 89, 1, rem. *b*.
هَاتِ, I. 45, rem. *d*.
هَاتَاكَ, هَاتِيكَ, I. 344.
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هَارٍ, هَارٌ, I. 240, rem. *b*.
هَاعْ لَاعْ, ... , ...
هَالَكَ = خُذْ, I. 368, rem. *d*; II. 35, *δ*, rem. *b*.
هَاهْ, I. 368.
هَاهُنَّا, هَاهُنَا, I. 362, *dd*, *ee*.
هَبْ, II. 24, *b*, *β*.
هَبَّ, II. 42, rem. *g*, 3.
هَجَا, هَجْ, I. 368.
هٰذَا, I. 344; II. 38, *a*, rem. *d*.
هَذَا (ᴗ) for هٰذَا (–), II. 245.
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هٰذِهِ, هٰذِي, I. 344.
هَرَّ, I. 120, rem. *a*.
هَرَاحَ, I. 45, rem. *d*.
هَرَادَ, ... , ...
هَرَاقَ, ... , ... ; 118, rem. *b*.
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هُعْ هُعْ, I. 368.

هَلْ = أَلْ, I. 345, rem. *c*.

هَلْ, interrog., I. 14, *a*, rem. *b*; 362, *bb*; II. 167; هَلْ لَكَ فِي, أَوْ إِلَى, II. 53, *b*, rem. *e*; 167, rem. *b*.

هَلَا, I. 368.

هَلَّا, I. 362, *cc*; II. 169.

هَلُمَّ, I. 368, and rem. *d*.

هَمَ, هَمَا, I. 362, *e*.

هِمْ, for هُمْ, I. 185, rem. *b*.

هُمْ, ... , I. 20, *d*; 89, 1, rem. *c*; 185, rem. *d*.

هِمُ, for هُمْ, I. 20, *d*; 185, rem. *d*.

هِمَا, for هُمَا, I. 185, rem. *b*.

هِنْ, for إِنْ, I. 367, *e*.

هَنْ, I. 315, *a*, rem. *a*; 316, rem.; هَنُونَ, I. 302, rem. *c*; fem. هَنَةٌ, I. 353, rem. *c*; هَنْ, fem. هَنَةْ, هَنْتُ, in the vocative, II. 38, *a*, rem. *c*.

هِنَّ, for إِنَّ, I, 362, *f*.

هِنَّ, for هُنَّ, I. 185, rem. *b*.

هُنَا, هُنَّا, I. 362, *dd*, *ee*.

هَنَارَ, I. 45, rem. *d*.

هُنَاكَ, هَنَّاكَ, I. 362, *dd*, *ee*.

هُنَالِكَ, I. 362, *dd*.

هُهُنَا, هُهُنَّا, I. 362, *dd*.

هُهُنَّاكَ, I. 362, *ee*.

هُوَ, I. 89, 1.

هِي, for إِي, I. 362, *j*.

هِيَ, I. 89, 1.

هَيَّا, هَيَّ, I. 368, and rem. *d*.

هَيَا, I. 368; II. 38.

هِيَّا, for إِيَّا, I. 188, rem. *b*.

هَيْتَ, I. 368.

هِيخِ, ...

هِيدَ, هَيْدَ, I. 368.

هَيْمَنَ, I. 45, rem. *d*; 118, rem. *b*.

و

وْ, I. 16.

وُ for وْ medial, I. 208; 240, rem. *c*; 304, vi., 1, rem. *a*; 2, rem.; xiii., 1, rem.; 3, rem.

و for وْ, I. 17, *b*, rem. *b*.

وَ, I. 366, *a*; II. 39, *d*; 176—183; with هُوَ, هِيَ, I. 89, 1, rem. *a*.

وَ, with the accus., II. 37.

وَ, with the genit., II. 85.

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وَ, with the genit., in swearing, I. 356, *d*; II. 62.

وَ, with the subjunct., II. 15, *e*.

وَا, I. 368, and rem. *b*; II. 38, *c*.

وَاحِدٌ, II. 97.

وَإِنْ, I. 367, *e*.

وَاهَا, وَاهًا, وَاهَ, I. 368.

وُتٌ, I. 268, rem.

وَثِقَ, I. 142, rem. *a*.

وَجَدَ, II. 24, *b*, *β*; وُجِدَ, II. 42, rem. *c*.

وَحْدَ, I. 364, *g*.

وَحِرَ, I. 142, rem. *a*.

وَدَعَ, I. 144.

وَذَرَ, ...

وَرَاءَ, I. 359; II. 69, *g*, rem., *c*.

وَرِثَ, I. 142, rem. *a*.

وَرِعَ, ... , ...

وَرِمَ, ... , ...

وَرِيَ, ... , ...

وَزَعَ, I. 144.

وَسْطَ, I. 359; II. 69, *g*, rem., *d*.

وَسِعَ, I. 144.

وَضِعَ, ...

وَطِئَ, ...

وَعِرَ, I. 142, rem. *a*.

وَغِرَ, I. 142, rem. *a*.

وَفِقَ, ... , ...

وَقَدْ, with the Perf., II. 3, *b*; 183, *b*, *d*.

وَقَعَ, I. 144.

وَلَّ, with the Jussive, I. 366, *c*, *a*; II. 17, *a*.

وَلَا after another negative, II. 1, *e*, rem.; 160; 180; emphatic, II. 160, rem. *b*.

وَلٰكِنَّ, وَلٰكِنْ, I. 367, *k*; II. 184, *b*.

وَلَمْ, II. 183, *c*.

وَلِهَ, I. 142, rem. *a*.

وَلِيَ, ... , ...

وَمَا, II. 183, *c*, *e*.

وَمِقَ, I. 142, rem. *a*.

وَهَبَ, I. 144.

وَهِلَ, I. 142, rem. *a*.

وَيْ, I. 368.

وَيْبَ, ... , rem. *c*.

وَيْحَ, ... , ...

وَيْخَ, ... , ...

وَيْسَ, ... , ...

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ي

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ADDENDA ET CORRIGENDA.*

VOLUME I.

§. 1, rem. *b*. The use of ڤ ڧ for ڢ ڠ (*f*), and of ڢ ڠ for ڣ ڡ (*k*) is not restricted in the earliest times to African Mss.

§. 1, rem. *d*, at the end. In some old Mss. ش has only *one* point above, ش; in others we find ۺ ۺ, and even ۻ ۻ, for ڜ ڛ (*k*).

§. 4. In the oldest Mss. of the Ḳor'ān, the vowels are expressed by *dots* (usually red), one above for fètḥa, one below for kèsra, and one in the middle, on the line, for ḍamma.

§. 4, rem. *a*. As ٜ is a small و, it is likely that ٜ and ٖ are nothing but corrupted forms of ا and ى or ے.

§. 7. The diphthong *ai*, when final, is often marked in old Mss. by the letters ے suprascript; e. g. يَدَىٰ كُلِّ مِعْطَآءٍ, i. e. يَدَىَّ *yèdai*, not *yèdā* (see rem. *b*).

§. 7, rem. *d*. Other examples are نَجْوَةٌ, غَدْوَةٌ, مِشْكٰوةٌ, مَنٰوةُ, for نَجَاةٌ, etc.; and رِبَوا, اَلرِّبٰوا, for رِبًا, اَلرِّبَا; all in Mss. and Edd. of the Ḳor'ān.

§. 8. In old Mss. of the Ḳor'ān, the tènwīn is similarly expressed by doubling the dots which represent the vowels; ٚ = ٙ, ٛ = ٟ, ٞ = ٝ.

§. 9. Older forms of the ġèzma are ٲ and ٳ, whence the later ٴ, instead of the common ٵ or ٶ. In some old Mss. of the Ḳor'ān a small horizontal (red) stroke is used, ٷ.

§. 10, rem. Add: "and over the ēlif maḳṣūra, e. g. عَلَىٰ, ثَوَىٰ, هُدًىٰ, for عَلَى, ثَوَى, هُدًى."

§. 11, rem. *e*. In the oldest Mss. of the Ḳor'ān, tèšdīd is expressed by ∧ or ∨, which, when accompanied by kèsra, is some-

* A few of these are due to friends, such as Professor Krehl of Leipzig and Professor A. Müller of Halle.

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times written, as in African Mss., below the line. In African Mss. the vowel is not always written with the śèdda; ـّ alone may be = ـَّ, etc.

§. 14, *b*, rem. *b*. Read: "Similarly we find إِلَّا for لَّا إِن (*if not*), إِمَّا for مَّا إِن (*if*, with redundant مَا), and occasionally أَمَّا for مَّا أَن (*that*, with redundant مَا)."

§. 15, rem. *b*. The form ـُ for ـٗ is sometimes found in other Mss. besides African. In the oldest Mss. of the Ḳor'ān, hèmza is indicated by doubling the vowel-points; e. g., ٱلْقُرْءَانُ = القـرٱن, ٱلْمُؤْمِنُونَ = الم.و.منون. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, note on §. 4).

§. 18. In the oldest Mss. of the Ḳor'ān the waṣl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Maġribī Mss. the stroke is used, with a point to indicate the original vowel of the elided ĕlif; e. g., فِى سَبِيلِ ٱللَّهِ, i. e. ٱللَّهِ; عَرَضَ ٱلْحَيَوٰةِ, i. e. ٱلْحَيَوٰةِ. Hence even in modern African Mss. we find ا ا ا ا ا instead of the usual ٱ.

§. 22, rem. *b*. In some old Mss. of the Ḳor'ān, mèdda is expressed by a horizontal (yellow) line, ـ.

§. 23, rem. *d*. At the end of this note we might have remarked that معا is written over a word with double vocalisation, to denote that both vowels are correct. This is مَعًا, *together*. لعلـ over a word on the margin implies a conjectural emendation, لَعَلَّهُ *perhaps it may be*.

§. 31. Read: "that the antepenult is long by nature or position."

§. 41, rem. *c*, l. 7. Add: "or "to shell peas" and "to shell a fort"."

§. 45, rem. *c*. Another shade of meaning (ٱلسَّلْبُ, *deprivation*) may be exemplified by such words as أَخْفَرَ *to break one's compact*, or *violate one's engagement, with a person*; أَشْكَى *to remove one's cause*

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of complaint; أَعْجَمَ ٱلْكِتَابَ *he pointed (the text of) a book,* literally, *he took away its* عُجْمَةٌ, *obscurity* or *want of clearness.*

§. 89, 1, rem. *b.* After أَنْ insert أَنَّ, which has disappeared by accident.

P. 60, l. 21. Read نِفْلِيَت.

§. 91, rem. *c.* Read رَكَنَ and يَرْكُنُ.

§. 120, rem. *c*, l. 9. Read اِسْتَسْرَرْتَ.

§. 142, l. 4. Read اِبِلٌ.

P. 90, l. 3, read يَشِبُ; l. 14, read يَتِبُ.

§. 176. rem. *a.* Here the form رَآءَ should have been mentioned; and in rem. *b*, its passive رِيءَ.

§. 182, rem. *a.* The Assyrian seems also to have the word *išu*, with its negative *lā išu*, in the double sense of 'to be' and 'to have.'

§. 196. The additions which can be made to this list are, I believe, few and unimportant. Some authority may be found, for example, for the following forms.

[فُعْلَاءُ, as رُهْبَانٌ.]

[فَعَلُوتَى, as جَبَرُوتَى, رَحَمُوتَى, رَهَبُوتَى.]

[فَعُولَةٌ, as أُلُوكَةٌ.]

§. 202. To the forms under II. may be added

[تُفْعُولٌ, as تُهْلُولٌ.]

Here the vowel of the first syllable seems to have been assimilated to that of the second, تُفْعُولٌ for تَفْعُولٌ.

§. 221, rem. *b*, at the end. The vowel of the first syllable is variable in مَخْدَعٌ, also مُخْدَعٌ and مِخْدَعٌ, *a place of hiding* or *concealment*, *a small room* or *closet.* See §. 228, rem. *a*; and compare the variations in مِجْسَدٌ *a garment worn (by a woman) next the skin;* مُصْحَفٌ *a book, a copy of the Kor'ān;* and مِطْرَفٌ *a robe with ornamental borders.*

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§. 228, rem. *a*. Add مُجْمَرٌ *a vessel for fumigating, a censer*, = مِجْمَرٌ.

§. 230, rem. *c*, l. 3. Read رَكْعًا.

P. 157, l. 2, read مِئَاتٌ; l. 3, مِكْثِيرٌ; l. 17, دَاهِيَةٌ; l. 18, بَاقِعَةٌ; l. 24, فَعُولٌ.

§. 255, rem. *a*, l. 7. Read خَرَفِيٌّ.

§. 270, rem. *a*, l. 4. Read قُذَيْعِمٌ.

§. 281. Read أُبَيٌّ.

§. 288. After *bitumen* add (قَارٌ).

P. 202, last line. Delete *a*.

P. 228. The Rem. should be placed after 2.

P. 249, l. 18, read أَبِيمٌ; l. 19, read حَبِطٌ.

P. 260, l. antepenult. Read نَسَائِجَاتٌ.

P. 270, l. 20. Read إِنْ.

§. 325, rem. *a*. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Ḳor'ān. The ا was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ء (ئ).

§. 340, rem. *a*. The و may have been inserted in order the more easily to distinguish أُلَى and أُلَاءِ from إِلَى and آلَاءِ.

P. 300, l. 10, read זאת; l. 16, read أُلِي.

§. 348. مَنْ is vulgarly pronounced مِنْ.

P. 319, l. 14. Read مَجِيئُهُ.

P. 328, l. 15. Read نَحِّ.

§. 368, rem. *a*, l. 1. Read: "is often written."

P. 332, col. 1, last line. Read قَاتِلَةٌ.

P. 333, col. 1, l. 7. Read قُتِلْنَا.

P. 336, l. antepenult. Read أُمْدُدْنَا.

P. 339, viii. Pass. Read مُؤَنَّثٌ.

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§. 10. Read (يَكُونُ).

P. 70, last line. Read: "connected by وَ or أَوْ."

P. 332, l. 6. Read: "to a negative clause (except هَلَّا, §. 169)."

I shall feel thankful to any persons who may make use of this work, whether as teachers or learners, for such corrections and observations as may occur to them.

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